स्मरण

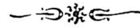
MASTER ZIND KAUL

ॐ

श्री गणेशाय नमः ॥

लोलु दयस प्रार्थना

1—HYMN TO LOVE



१ बुछिम पात चा'ज दैवागत,
चे विन दय नो गरय लोलो ।
मि अन्दर कर पनुन मन्दर,
बु चेय पूजा करय लोलो ॥

1 Great Love, I have seen that they power (to raise man) is marvellous as God's I know no God apart from thee. Make thou my heart thy shrine, and I will worship thee. (*God is love*).

२ बु चाने वेरि समुरावय,
अ'छिव किन्य रंग, रूपक रस ।
कनव किन्य शब्द, साजुक मस,
अ'नित खास्यन भरय लोलो ॥





2 For thy sake I will gather through my eyes the essence of Form and colour; through my ears, the vintage of Sound and song. With these I will fill thy cups. *All powers of mind are meant to help Love grow).*

३ मे कुन वुछय वुछय असान छुख,
दूरि रूज़ित आसमानन मंज़।
गुपित छुख दासतानन मंज़,
यि दूर्यर नो ज़रय लोलो॥

3 (At present) thou smilest at me from distanc heights (as an ideal), or hidest in stories of heroism. This distance I can not tolerate (*I want to feel thee in my heart.)*

४ फ़िज़ा त्रा'वित मे खलिस'न्य जिन्य,
ज़मीनस तल त पूरन्य छिम।
स्यठा देवार लूरन्य छिम,
चे र'स्तुय क्या करय लोलो॥

4 Alas ! forsaking the open air (of fellowship with all creatures), I have dug pits in the earth (fo my abode), and have raised round me many walls (o exclusiveness.) The law of Karma demands that)

shall have to pull down these and fill up those. How can I do all this without thy aid? (*Love makes all things easy.*)

५ बु छुस पांपुर चे दीपस पत,
चटित यिम जाम. कग्हा गत।
ङिहम नय जाम. चटनिच ब्रत,
क्युंमा ह्यू मा मग्य लोलो॥

5 I am a moth, thou art my lamp I want to slip out of this (caterpillor) garment and lay down my life in going round thee. But unless thou grant me the will to burst the bonds, I must die the inglorious death of an earth-worm—wilt thou like that? (*Dying for love is the only glorious end*).

६ नितम पंपोष. पादन तल,
तिमन हुंद भंबुरा सूज़ित।
कंडयन प्यठ छुस मरे रूज़ित,
बु चाने आसग्य लोलो॥

6 Send one of the black bees (i. e. lovers of thy lotus-like feet to guide me thither. While living in this body, I am restless like one lying on thorns—sustained by the hope that I shall some day be among thy devotees, (*Only a true lover can teach love.*)

७ ज़मीनस ज़न्मक्रिस व'विमत्य,

अशिक्य दुर्दान. कँह भ'विमत्य।

अछिन मंज़ा छिम र'छित थ'विमत्य,

तिमय खावें जरय लोलो ॥

7 My life is like a piece of land given me to cultivate. In it I have sown tears and reaped pearls (of tears). Those I have preserved in my eyes with reverent care. When thou comest to me, I will adorn thy sandals with these pearls (weeping at thy feet for joy.)

८ यिमन जोयन अंद्र य'दुवय,

छु चाने सहज़ु धर्मुक ज़ल।

बठयन हुंद छुस सम्योग्रुत मल,

मे चावुम आगरय लोलो ॥

8 The various streams (so many religions) contain more or less of the (life-giving) water of thy simple law (universal fellowship). But they have gathered impurities in passing between their banks (i.e. through priests and books). So let me drink at the source.

९ पनुन मे तेजकुय आगुर,
यिमन ज़र॑न अन्दर भासुन।
कुनर भा'वित यि दुय कासुम,
गटे हंदि गाशरय लोलो ॥

9 Thou art the source of light and withal my own true self. Let me see thee shine in all these motes (i. e. all things around me.) Initiate me into the philosophy of at - one - ment and remove from me this duality (between life and forms), O remover of the world's darkness!

——:-o-:——

योर आमुत गिंदने

HE MANIFESTS HIMSELF FOR AMUSEMENT.

१ राज. पन.नें देश. द्रामुत,
योर आमुत गिंदने ।
नच.नस ज़न मोर आमुत,
योर आमुत गिंदने ॥

1 The King (Atma) has, of his own will, descended from his plane (of pure spirit), and come here (into space and time and matter) to amuse himself. In

his joy he is like a dancing peacock. (displayin beauty and seeking love.)

२ गटि ह्य'तुमुत छुस सफर,
आ'वित वयु क आराम प्रंग ।
तत दरम दिग तोंग आमुत योग०

2 He has left (for the time) his seat in blis and accepted the discomfert of the journey, so tha the door of his house of bliss seems to be locke up for the present.

३ पान - दित मायायि बल, तत पान, द्रामुत ज़ेनने,
आज़मावनि ज़ोर आमुत । योर०

3 He has himself given great power to May (his opponent in play) and come to wrestle with i and conquer it. He comes to show his prowess!

४ रंग, रु'स्त-आ'सित ख'तुस मा रंग ला'गित नक़शि पुछ्य
छु'त क़हुन तय होर आमुत । योर०

4 There was no fun, no eclat, while he wa 'without colour'. So in order to paint his picture h has become white, black and admixtures of thes (i.e. spirit, matter, and their interplay).

५ ठान. रुत्तुय भान. पत्तुरा, भान. रुत्तुय ठान. क्या ?
कुन ब'नित, यिम ज़ोर आमुत । योर०

5 An utensil without a lid is not much use: a lid without a pot has no meaning. So the One has become all ihese pairs of opposites (like spirit and matter, life and death, light and darkness, and so on)

६ देशु. रुस्त आ'सित सु पानय, बन्द देशुक छावनं.
ज़न जवाहिर योर आमुत । योर०

6 He is beyond space; yet, of his own will, he has accepted limitation by space. So has our Gem (Jawahar), of his own choice, accepted imprisonment and arrest at the hands of his country. ('Band' *means* 'limitation' *as well as* 'imprisonment; 'Desha' *means* 'space' *as well as* 'country'.

७ वेह. मा छुस कुनि, ज़न छुस ज़ा'नुमुत ठहरुन मरुन
वुछने सत पोर द्रामुत ! योर०

7 He (as a Jiva) cannot keep still; he considers cessation of motion tantamount to dearh. He is out to implore (and conquer) all the seven planes of matter).

८ मुश्क अंबर भागरान, कुनि सुय चन्दुन त ही,
कुनि स्वय अरखोर आमुत। योर०

8 In some places he is sandalwood and jasmi giving out clouds of fragrance, elsewhere he is nett and *arkhor* (a tree whose touch causes skin disease.)

९ पालवुन तय चालवुन सुय, तारवुन तय मारवुन,
गाव ग'ब स.ह ब्रोर आमुत। योर०

9 He protects and destroys, he helps an hinders. He is here the cow or sheep, and the the cat or tiger.

१० जीव. मैलावा विखुत, यत ज्यु'न मरुन अगुर त अंन्द
अजवुन द'ह-धोर आमुत। योर०

10 He has become a terrible and tumultuou flood of creatures whose source and end are Birt and Death.

११ कुनि सुय टा'गोर आमुत, शंकराचार्य त बुध,
कुनि असि हयू चोर आमुत। योर०

11 There he is a Buddha, a Shankara, or a Tagore; and here he is a simpleton like myself. Thus has he come here to amuse himself.

——:-o-:——

अज़ वाति

HE WILL ARRIVE TODAY

१ अज़ वाति बूज़ुम मोल म्यौन,
कोसम वतन वथरावमय।

1 My father-guru, I learn, will arrive today. I will cover his path with flowers.

२ लछ. ज़न डुवित संताप पाप,
अंत: करण घर नावमय। अज०

2 I will clean my mind's house by sweeping away all sin and sorrow as so much dust.

३ ठाकुर कुठिस मंज़ रंग.रुत,
प्रंग आदरुक पैरावमय। अज०

3 In my *puja room* I will make for him a nice seat of honour.

४ स'मुरित र'सिल्ब रुत्य कर्मफल,

मस. खा'स्य भ'र्य भ'र्य थावसय। अज०

4 I will fill for him cups of juice drawn from the fruits of all my good karmas ever done in any life.

५ अशि गंगवजे खोर छलस,

रूमालि गुम. वु'थरावसय। अज०

5 I will wash his feet with the holy water of my tears, and wipe his sweat with my best handkercheif.

६ तिम पाद हृदयस प्यठ र'टित,

दुःख दा'ध ज़न्म'क्य भावसय। अज०

6 Holding his feet upon my heart I will tell him all my troubles and sorrows.

७ कु'छि क्यत रछुन लु,कचारकुय,

स.मरित च्यितस अज़ पावसय। अज०

7 I will recall, and so remind him of, how he used fondly to carry me about in his arms when I was a child.

८ भावुक घजर लोलुक सञ्र,
वा'लिंज सुचरित हावसय। अज०

8 I will open my heart and show him the intensity and depth of my reverence and love,

९ नु'व नागरादस सौंत ज़न,
स्रेह मायि हुंद बुज़नावसय। अज०

9 I will cause (the moisture of) love to bubble up in his heart as the spring season brings fresh water to a spring.

१० गुरु भावनाये स.त्य शेर,
न'सुरित ख़ु'रन तल त्रावसय। अज०

10 With reverence for him as my Guru, I will bow and bring my head down to his feet.

११ घर. बार तय आसुन बसुन,
सोरुय पनुन पुशिरावसय। अज०

11 I will give over to him my home and house property and all.

१२ गट. प'छय च'न्दर ज़न नाम - रूप,
अक अक कला विगलावसय। अज०

12 As the moon in the dark fortnight loses digit after digit, so will I give away all I have of 'name and form'.

१३ सुर्यस अन्दर लय प्रावि ज़ून,
सार्यय बनन त्यच मावसय। अज०

13 Then the moon (my lower ego) will be absorbed in the sun (the higher self), and all days of the month will for me become *amavasi* (when the moon is in conjunction with the sun and so invisible.

——:-o-:——

गुरु भक्ति

DEVOTION TO TEACHER

१ आमच मनस र.च वासना,
ईश्वर सफल करिनासन।

1 A pious longing arises in my mind; may the Lord fulfil it!

२ एकांतकिस गहीलस अन्दर,
उपरामकिस शहि लिस अन्दर,

पंपोष पोद्न दून मलान,

पन.निस गु'रस बो आस.हा। ईश्वर०

2 It is that in (the wood of) solitude and (shade of) retirement from the world I may be rubbing the lotus-like feet of my Guru.

३ पूज़ायि विध केंह ज़ान. मा,

लोलस निषध केंह मान. मा,

छ्'यपि-चूरि कुनि म्यूठा दिवान,

लु'त तत खुरस बो आसहा। ईश्वर०

3 And, as I neither know the prescribed way of *puja*, nor believe that anything can come amiss to love, I might stealthily and silently imprint now and then a light kiss on those holy feet.

४ य'च लोल. अ'छ व'छ थावतुन,

अ'छ-टींटि रुस्त उ'श त्रावतुन,

सुन्दर मुख.च कांती वुछान,

तस सुन्दरस बो आसहा। ईश्वर०

4 And, out of excessive affection, I may keep my eyes open and shed tears without winking while cdntemplating the beaty of his face.

५ वानी तसुंज़ विज्ञानमय,
ज़न साम. ग्यवनस पान. दय,
तन - मन ब'नित कन वोज़ाबुन,
मधुरिस स्वरस बो आसहा। ईश्वर०

5 And I may be physically and mentally a
all ears to listen to the sweet music of his speec
which is as full of wisdom as *Sama Veda* chante
by Brahma himself.

६ सत शब्द लु'न विस्तारिहे,
उद्गीथ. स्वर थु'द खारिहे,
करबुन मनन साद्दुल चवान,
श्रवणुक सु रस बो आसहा। ईश्वर०

6 And he may distinctly expound the Word c
truth, and raise the Om-sound to high pitch, whil
I may be drinking with relish the nectar of th
teaching, and reflecting over it.

७ बूज़ित श्रवण पादन प्यमुत,
संसार. निश मुकलित गमुत,
पुशिरित पनुन सोरुय जगत,
परमेश्वरस. बो आसहा। ईश्वर०

7 After so listening, I may fall at his feet, and be liberated from the world, all *my* world beieg entrusted to the Loid.

८ वुज ताल, वन्य वन्य गारिहम,
करपद्म, हृदयम सन्हिम,
जल - बिंदु जन मीलित गमुत,
सुख - सागरस बो आसहा। ईश्वर०

8 He may then say, 'Arise, my dear', and feel my heart with his lotus-like haud, while I have fellen like a drop into the sea of bliss!

— —:-o-:— —

प्रेमुक निशान.

TOCEN OF LOVE

१ स्मरणा पन,न दिचालम,
प्रेमुक निशान, त्रिमिये!
र'छरुन त'गुम न, रोतुम,
ओगुम न मान, त्रिमिये!

1 Listen, my friend, He gave me his Resary as a token of his love, but alas! I failed to take good care of it, and lost it! I *was* unworthy!

२ पत कालि छुम न दितुमुत,
स्वन मु'क्त दान. विस्मिये!
अ'न्य सारि क्या लमक वु'न,
तिम मु'क्त दान. विस्मिये!

2 I have no hope to recover those precious beads by groping about in my blindness. To be so lucky one must have given rich gifts to the poor in one's past lives, which I have not done.

३ वा'लिजि मंज़ थवुन गु'छ,
हावुन थ'वुम अथस प्यठ!
राह कस छु कु'र मे पानस,
नुक्सान पान. विस्मिये!

3 I ought to have treasured it in my heart, but I held it in my hand to make a show of it. So no one else is to blame; I myself am responsible for such grievovs loss!

४ हावुन छु रावरावुन,
चावुक समर छु स्वामी!

थावन ज़ि छाव. चापत,
भानन छि ठान. विमिये !

4 To show one's treasure is to loss it : the result of impatience to pluck and show one's fruits is unripeness. Hence people cover up their utensils that the food within may be perfectly cooked.

५ यन. सुथ निशान. रोवुम,
तन. मच गयस त. फलवा !
न्युन छ्य'नन कँह त फेरान,
छस वान. वान. विमिये !

5 Since I have lost this token, I go, like one out of wits, from shop to shop without meaning to buy or beg anything. (*Those who go from faith to faith grasp none*).

६ व्यसरुन पनुन वनस क्या,
वननस ति चार छुम न. !
बुथ मा सम्यम दुहस थी,
गछ़. कु'त शचान. विमिये !

6 Tell him of my thought - lessness ! I don't see how I can dare to face him while the Day is

looking on (with so many eyes); I can not d
him at night.

७ यछ. पछ. म हार श्याक्ता,
हयत ख़ुर्य वाति कांछ.ा !
तस छा क'मी निशानन,
भ'र्य भ'र्य खज़ान. विसिये !

7 Dear friend, pray, do not lose hope and no wonder if some one is even now coming to you with another token: he has no lac tokens; his treasuries are full of them.

८ डोलन कुहन वनन मंज़,
शोलन छि गुलशनन मंज़,
ज़ोतन छि तारकन मंज़,
का'त्याह निशान. विसिये !

8 His tokens are lying ungathered in hills woods, or brightly blooming in flower-gardens shining, scintillating among the stars.

९ व्यसरित ड'लित पथर प्यत,
छुथ क्यां दिमव त'मिस निशा ?
पथ फर.न'क्य पकन छा,
यिथ्य हों कहान. विसिये !

9 Having been thoughtless and lost our balance and fallen, we dare not fare him, such la . excuses to turn back from devotion will never do.

१० मानव ज़ि अ'स्य हयमव पत,
छ्यर्या तसुन्द मुहब्बत ?
पैवंद यि आदनुक छा,
शुर्य दोस्तान. ? विसिये !

10 For, supposing we withdraw, can his love let us go? The eternal bond (between the human soul and God) is not fragile and flimsy like the bond of children's friendships.

११ दिल फुटिमत्यन सु तोषन,
य'च. ग'रिमत्यत छु रोषन !
नछ. व'रिमत्यन सुदामन,
पृछ. गायियान. विसियं !

11 He is affectionate towards the humble repentant; though he pretends to be angry with those who are too clever; if you don't believe me, go and ask a side the devotees like Sudama, whom He has accepted.

१२ अ'न्दि प'त्त तती छु आसन,
बुध.ब्रोर छुर दासन !

बोज़ान छु माय ला'गित,
लोलुक तरान. विसिये !

12 He, the all-knowing innocent Child, is never far from saints like the blind Surdasa, and listens quietly and silently to their songs of loving devotion.

नातया'री

UNPREPARED

१ म्यानि खोतः युस भरान मे यछ. त लोल,
आश तय गाश ओश तय सर्कार म्योन,
कांछवुन मे छारवुन तय गारवुन,
सोव यस सुत्य ओसुमुत लुकचार म्योन,
प्रार.वुन मे आदनुक दिलदार म्योन ।

1 My Lover from eternity who loves me more than I can love myself; who is my hope, my light, my lord and king; who wants me, seeks me and calls me;· with whom my childhood was full of bliss,—he waits and waits for me.

२ त'म्य द'पुम-''कोंह काल यत देशस अंदर,
यत मकानस रोज़ म्या'जी वत वुछान,
दूरिरंस मंज़ वारि फु'लनय लोल. पोष,
आ'ज़ि हमसायन हकन तिम भा'गरान,
तार चोन अद. ज़ान. बो तय कार म्योन'' । प्रार०

2 When he sent me here, he said, "Live in this land and in this house, ever desiring to see me. During separation from me flowers of love will bloom in your little garden (the heart) Distribvte these, among your neighbours—that is the only way to send them to me ! Your own welfare is business ; leave that to me."

३ ''यत कुलिस सग दिख ज़मीनस वाति स्रेह,
लोल य'म्य यस कां'सि मु'र त'म्य मु'र दयस,
लोल त'स्य निश. द्राव त'स्य वातान चु'पार्य,
गाटल्यन यी ज़ोन यिम वा'तित छ्यस,
यी छु लोलुक मर्म यी असरार म्योन'' । प्रार०

3 "See, when a man waters a plant in any part of the earth, the moisture is received by the Earth; so when a man loves any being — no matter whom, the love is received by the Lord All love comes from Him and is received by Him from everywhere. The wise who know the mystery have found this—My secret and that of Love."

४ खत पतर सोज़ान छुम यु'त कालि वा'श्य,
कागज़ान हुंद रंग स्युन स्युन बेशुमार,
पोष मर्ग बु'ड सरा तारक नभा,
नद्विया यत अहरबल ह्यी आबशार,
पोषनूला, पांपुरा, इम्बर्ज़ला,
खिन्द. कर.बुन्य हर्ण ज्यूर्या शीरखुार,
मा'रिमुन्दा, सुन्दरा, बु'ड गाटुला,
पु'ज फकीरा, नफ्स. तुरगस शाहसवार,
कें न आसित युस दपान-संसार स्योन। ग्रारबुन०

4 He sends me letters occasionally. They are dressed in many different envelopes—a flowery meadow a large lake, a starry sky, a stream with cascades and falls like. Ahrabal, a nightingale, a butterfly, a narcissus, a frisking pair of young fawns, a handsome man, a beautiful woman, a great wise man, a true *Sadhu* who can curb low desire as a master - rider curbs a fiery steed, and, though he has nothing, believes the world is his by right of love.

५ प'तिमि पहरब ओच य'लि पु'तज़ूनि गाह,
मुश्क पोषच छ'ट, सपुन खुशबोय वाव,
प शनूलन नाल. ह्यु त वन-हारि बूल,

माज़ आंकाशुक न अ'कुक जा'वित्याव,
ग्यूर ह्यत लु'त लु'त पकान म्यशुर्क हवा,
त्युथ समा सां'पुन मे द्'प मुय गुर्य आव,
साल. र'स्तुय आव, आलय याग स्यान। अर्जुन० हटोन

5 One night, towards dawn, the late-risen moon, shed her light, the flowers breathed out their fragrance and the air became sweet smelling; the nightingale sang and the *myna* spoke; the hum of space and the sound of the brook made finer music; a heavenly breeze, pollen-laden, went gently by; the scene became so beautiful that I thought he, my eternal lover, had come ...... But how did he come without my invitation? *God is ever ready to come to us, but will not come uninvited.*

६ मंद्छेयस य'च गुमव सूत्य गा'म श्वान,
छुं'ह छि्प डिसहा नतय गछहा म'रित,
हेशमय यमि हाल. मन सा हुं'न्ड्यस,
चुय वगिश मियि गाज़हा दृयर ज़'गित,
मं'ज़ वस्तुर, पान तामत छुस न माफ,
नंज़ कंड पूजायि हुं'द मा छुस कगित,
थिम न मा'गाफत्य मे लूकन लाल. पाप,
माल. करहक तिम वुछिस पेमत्य हरित,
श्र'च. आमा छुप न, नवरागम करे,

गर्दि तय घर्वठि सत्य आमुत म'रित,

भान. कुठ गोमुत छु ठाकुर द्वार म्योन। प्रारवुन०

6 I felt abashed, bathed in perspiration; I wished to hide or even die; for should he see me in the present plight, his warm heart might well grow cold. Better would it be if I suffered separation from him a little longer For my house, my dress, and even my person were not clean; and I had not the puja things ready. The flowers that, in spite of his orders, I had not distributed among my neighbovrs might serve to make garlands for him; but, alas ! they had faded and fallen. Then I had no holy place in which to make his seat, for the puja room (my heart) had turned into a store-room filled with household things and dust (i. e. cares and impurities) !

७ युद् वनय लोलस - छि तस ग'मित्य फुट.ल्य,

साल. रस्तुय सानि युन जानन छु आर,

त'बलुन बोलुन त हेहे हावसय,

व्युच. छु लोलस ताव च्यड पछ एतिबार,

युथ समा आखिर नन्यव खत ओस म्याक,

पान. कु'त यियिहे म. जा'नित नातयार,

शर्म लिञ्जुन म्योन पर्दय दार म्योन,

प्रारवुन मे आदनुक दिलदार म्योन।

7 It's true that his love for me is pent-up within him (ready to rush out), but to me come without my invitation he considers undignified. It is low desire that is impatient and worried and suspicious: Love trusts and waits with confidence. The scene described above proved to be another *epistle*. Himself he could not come while he knew I was unprepared. He could not wish me to be exposed or put to shame. So he waits patiently—my lover from eternity!

——-:o:-——

जोगि राय

THE GREAT YOGI

१ ज़ज़रुन अ'चित यावुन गलित,
ज़न्मुक यि दोह गछ़ुन ड'लित,
उपदेशके अभिलाषि बो
जंजाल. निश द्रायेस च'लित,
फीरित मरन तय मंदरन,
अथ. छ़.ज बु आयेस खोर फ'लित,
मानस-वलय श्राना क'रुम,
ज़ूग्या वुछुम भस्मा म'लित,
अबुरस अन्दर ज़न काच. ज़ून,
नूरुक बदन सूरस ब'लित।

1 When the prime of my life was past and my bead began to turn grey; when the day of my present life was decelining, desirous of inititation into matters spiritual, I managed to escape the worries of household life. After visiting many shrines and holy places I returned foot-sore and empty-handed One day I took a dip into the waters of Manasabal (lit, depth of the mind), and saw a Yogi besmeared with ashes. He was like the autumn moon hid by clouds,—his shining fair complexion dressed in the grey of the ashes.

२ तस बाल. पानय इष्टदेव,
य'च. लोल. प्रकटयोमुत बुनो,
रुज़ित दमा आलव ग्ययु'क,
बूज़ित वुफित गोमुत बुना,
त'म्य वा'लमुत अमृत अ'मिस,
विसरित व'सित प्योमुत बुना,
मूर्छायि पत. प्रत शायि तस,
छारान वेह स्योमुत बुना,

2 I learnt that while he was a boy, he had loved ardently and his Ishta-deva (chosen object of worship) had appeared before him; but, after styaing only a little while, he had heard a call from his home above and had flown away, Sorrow-struck, the

boy had let fall from his hand the nectar brought down for him by the Deva. Then he had fainted and, after coming to, had in vain searched for him everywhere, and attempted to poison himself.

३ तन. छुस न रोच़ान अन त पन,
    नुन क्या त स्यु'न प्रु'न क्या त ज़ग,
सुय राग तय वैराग ह्यत,
    संसार. निश रूज़ित अलग,
ज़खमन तुलित नम. स.त्य क्रा'यं,
    लल़वान लोलच मीठ दग,
वह.रा'च़ बुज़ामलि निशतरय,
    मुचरा'वमुच़ ज़न उ'ब्र. रग,
अ'छ कल्पकुलिचे लोलरे
    द्रमनस दिवान अशि सु'त्य सग ।

3 Since then he has no appetite for food or drink, savoury or insipid, white bread or brown. Cherishing the one offection and consequent distaste for all else, he remains aloof from the world, and, opening his wounds with his nails, he nurses the sweet anguish of love. At the thought of the Deva. his Kalpa-taru (the celestial tree that bestows all desirable things), his eyes shed a torrent of tears

and water the sward under his feet-as when in the rainy season the lancet of a lightnsng flash opens the vein of a rain - cloud.

४ स्मरान रुम. रुम. मार.मुत,
सुय ध्यान दु'र गोमुत स'नित,
युस रूप तत ध्यानस अन्दर,
सुय र'छ त सुय सीनस ख'नित,
सुय भाव हृदयस आवरित,
पूरित, भ'रित, व्यापित घनित,
नरिपान नित त'त्य आलवान,
तमि दीपकुय पां'पुर ब'नित,
मोख्चि त वैकु'ट.च न जाय,
अति ओर कुत ह्यक. क्या व'नित।

4 By his remembering every moment his cruel love, the picture has made deep and strong impression on his mind—affection for him has so occupied filled, and pervaded his heart that there is no room in it for thoughts of heaven or salvation, much less (as is needless to say) for worldly things. Having become a moth of that lamp, he turns his limbs round it (offering himself as sacrifice).

५ लोल.च दशा डीशित तसंज़,
थ'र ज़न प्ययस हर्द.च छ'नित ।

5 Having seen the intensity of his love, I trembled like a bush shaken by autumn-wind and despoiled of all its foliage.

६ लोलस छु यी माने अगर,
अ'स्य क्या सना ज़ानोन लोल,
शुर्य गिंदुना या खु'श-गफा,
या हावसा गं'ज़रान लोल,
युस पां फिग्सि सुद्रस अंदर,
मिलवित अहं मशिरान लोल,
त्युथ वां'सि मंज़य का'सि मंज़,
कुनि शायि काँह डेशन लोल,
शमशेर. धारन प्यठ नचुन,
त्युथ हयुव ति छा आसान लोल।

6 If this is love, thought I. we really have no idea of it; we take it to be a children's play, a pleasant chat, or a passing desire. That love which mingless a Drop with the Ocean and makes it forget its ego is so rare that some one may see it somewhere in some one once in a life-time. Indeed, it si harder than dancing over sword-blades !

७ मंदछित गुमत अ'ंद्र बु'डित,
वदवु'ञ् प्यस जूगिस परन,
द'पुमस - दया दृष्टी करुम,
थ'चिम.च छसय आम.च शरण,
सेवायि हं.ज़ आज्ञा दितम,
रूज़ित यती छलहय चरण,
वुछनय म. कुन क्या ताम असर,
क'रुनम अ'छ़िन जादूगरन,
मल - कल छ'टित अंदयु'म निबर,
दागव भ'रत डयूठुम फयरन,
तव. रुस्त कव. हयकहा वुछित,
पानय पनुन अन्तः करण ।

7 Abashed, bathed in perspiration, weeping, I fell at the Yogi's feet and said, "Please, sir, look kindly at me, I have found my refuge in you after weary search. Grant that I may serve you stay here with you, and wash your holy feet." without looking at me, he some-how affected my own eyes (wizard that he was!) so that my inner impurity showed itself upon my (clean) outer garment, and I saw the latter full of stains. (Without some such magic influcnce how could I see the impurity of my mind ?)

८ थारान वा'.चस आरबल,
ग्राया क'ड्डुम तति वस्तरन।

8 Dismayed, I ran to the water and hurriedly (imperfectly) washed my clothes.

९ कम कास. दाग आयेस छलित,
जोगी वुछुम गोमुत चलित।

9 I returned after having washed off some of the stains, and found the Yogi...gone!

१० तन. छस वुन्यूबस मंज़ रिवान,
कुनि वेल. शोक.च ग.त यिवान,
छम ज़ोर. मानसबल निवान,
तस बाल. प्यठ. आलव दिवान।

10 Since then, in surprise and consternation I keep weeping. Sometimes the desire to see him becomes irresistible, and compels me to run to Manasbal. There I call him from the hill, saying :-

११ जोगयो सुन्दर नावस लगय,
बडि लोलक्रिस भावस लगय,

दर्शुन दितम अचतम बरय,
पादन प्यमय पूज़ा करय,
अ'श्य मुक्त. तत ख्रावे जरय,
पंपोष पादन तल मरय,
गुरु म्यानि हा योगेश्वरय, जोग्यो।

11 Yogi, Yogi ! I am charmed by your beautiful name, by the greatness of your love. Show me your holy face. Come to my house, and I will fall at your feet and worship you. I will adorn your sandals with the pearls of my tears. I will die at your lotus-like feet. My Guru, O great Yogi !

सन्यास

SANNYASI

१ स'न्यास बे पर्वायि मस्तानय,
पा'र्य हो लगय म्यानि जानानय,

1 Sannyasin, above temporal cares, God-intoxicated. I admire you, my beloved !

२ कावन अथि यिम. शछि. सोज़ानय,
पु'ज़ वोज़ छुम न ढंजि रोज़ान दिल,
रोज़ख्य त बोज़ख़ लोल. अफ़सानय,
ज़्यूठ नो वनय म्यानि जानानय। प'यें०

2 In sending my messages through chance passengers (lit. birds) my heart is not without misgivings. If you would stay and listen to the romance of my love, I assure you I should be very brief.

३ लूक क्या जि कन.तल.के दुर्दानय,
ओहक योर स्योन वननय हाल,
स्याक मा छु भयि सुंद दोद जानानय,
पान. हो वनय म्यानि जानानो। पा'यें०

3 Strangers apart, the very pearl-drops of your ears will relate my condition to you incorrectly; for one man's pain can never be exactly appreciated by another. I would tell my story myself, O beloved.

४ मोहन च़ ति छिया मन मोहनय?
च्यानि खोत. सुंदर ति उपधाव कांह?
चे ति छुम नो सु विलज़ार बोज़नय?
आर यीतनय म्यानि जानानय। पा'यें०

4 Enchanter, are you too enchanted? Is any one born more beautiful than you? And does he too not listen to your entreaties? If so, that ought to make you more merciful to me, O beloved.

५ अ'न्द्रिमि राग. अग्न. धूज़ प्रज़लानय,
लूक. त्याग छुय निञ. म'लुमुत सूर,
उ'त्र. त'ल्य यि वुज़मल छ. द्रेंठ यिवानय,
सूर गोसाञि म्यानि जानानय । पा'यं०

5 Within you there is the constant fire of love burning; outwardly you have covered your body with ashes, symbolizing non-attachment to the world. This fire can be seen through the ashes, as a flash of lightning through a cloud. You ash-covered Sadhu, my beloved.

६ इम्ब़.ज़ंल चश्म. रूद अर्मानय,
शबनम रुस्त कुनि वुछहोक ज़ांह,
संबुलस कस छ. तिम. पाद पूज़ानय,
पूज़ हो करय म्यानि जानानय । पा'यं०

6 To our despair, we have never seen the narcissi of your eyes without moisture; who is the hyacinth whose feet they want to wash with tears and worship? I would worship you, O my beloved. (*White Shiva worships blue Vishnu.*)

७ यरि यरि स्वरहस्व च. देवमुंद ध्यानय,
तोति क्याज़ि रटहक गुफ. तय बाल ?
मन म्योन करिज़िहे खलवत - खानय,
चूरि हो थवथ म्यानि जानानय। बार्य०

7 If you want constantly to think of your beloved there is no need to go to caves and mountain solitudes. You could make my heart your place of solitude. I would keep you there unexposed to view. O my beloved.

८ दूरि रूज़ित दोल. लोयुथ कानय,
छिह लंज त भियि ब्यूठ ज़ाखमस क्रोर,
यति योर स्यु'ध कर त. तीरि मिज़गानय,
सोन धारयो म्यानि जानानय। पा'र्य०

8 You shot an arrow (i.e. cast a glance) at me from a distance and aslant. It only made a scratch which quickly heald. Henceforth please shoot straight the arrows from your eye-lashes, and I will make my heart their target O my love.

९ रंग रूप प्रत अग. छ'व खोचानय,
देवता स्व'भावस वातिही न कांह,
हंग. मंग. नय आसहस्व रोषानय,
आशुतोषि हा म्यानि जानानय। पा'र्य०

9 In form and colour, in every limb, every way you are beautiful; no angel could equal you in goodness of character if only you were not sometimes causeleessly offended, though your name is Ashutosh i e. 'easily propitiatedi'

१० मन क्याज़ि यांर कुन छय न नर्मानय ?
कोमल तनि चाजि पश्मीन. पोट,
फ'रिशर. मुख. छिनं. नख. ठहरानय,
ना.ज़ुक बदन म्यानि जानानय। पा'र्य

10 Why does not your heart soften towards me, when your body is so soft that pashmina and slik dare not approach it. being rough in comparison; (hence your nakedness).

११ गू'त नय च. आसहख शेर न'मुरानय,
कद चोन ओस खास. स्वर्गच. थ'र,
पु'त छायि शोभिही सर्वि बोस्तानय,
अभिमान. रस्ति म्यानि जानानय। पा'र्य०

11 If you did not bend so low, ycur sfature would resemble a flowerrbush of paradise, and our garden - cypresses would hardly be worth its shadow O my medest beloved.

१२ शानम प्यठ कंश छिय परेशानय,
तालि प्यठ गं'डित जट. सर्पाकार,
काल. - भंबूर घन ज़न छु ना'पानय,
अंबर मोय. म्यानि जानानय। पो'यॅ०

12 Your hair falls loose on your shculders; at the tuft it is bound in a serpentine coil. It shines like a swarm of black beetles, O my fragrant-haired beloved.

१३ कुंग तेहजव छु बु'ड प्रा'वुमुत शानय,
कर्तिक मास. पूर्ण - चन्द्रस मंज़,
नित बुछ्नव्न्य सु खाल कैंह भागित्रानय,
पूर्ण - चंद्रम' म्यानि जानानय। पा'यॅ०

13 saffron (i.e. your tilak) looks glorious is the full moon of Katik (i.e. on your forehead). Rare, indeed, are the fortunate persons who can always have a look at it, O beloved bright as the full moon!

१४ ज़ाविल्य वु'ज़ल्य वुठ कुनि कुनि आनय,
असन.चि त्रायि य.लि कुमलान छी,
दा'न पोष - वर्गन छि मंदछानानय,
वुठ कुमलाव म्यानि जानानय। पा'यॅ०

14 When rarely your fine red lips begin to move to smile, they put to shame the petals of pomegranate flowers, Smile O my love.

१५ मा'सूम अथ. खोर मां'ज़ि रुत्त पानय,
पद्मराग. रंग. क.त्य प्रज़लान छी,
नम चा'न्य छा अकीक किन. मिर्जानय ?
आइनय सुंदर म्यानि जानानय । पा'यें०

15 Your small hands and feet shine like a *padme-rag* gem even without *henna*. Your nails are like rubies or corals. My beloved, you are born beautiful.

१६ यत हुस्नस त ज़ेवरुक इहसानय ?
खालिस स्वनस मूलमाय. त क्या ?
युथ रूप छा. भूषणस अरुज़्मानय ?
साद. शाहज़ाद. म्यानि जानानय पा,यें०

16 Can such beauty be obliged to ornaments? Who wants to gild pure gold? Your beauty does not want anything from jewelry, O my beloved, beautiful in simplicity!

१७ यिम च्या'न्य च्हत. खाल याद पावानय,
दूयरुक दोद ताज म'शिरान छस,
बलि दोद यलि वैद अ सि वातानय,
दा'दिस वात म्यानि जानानय । पा'यें०

17 By remembering these your features I try to forget my pain which can only be cured when the

physcian comes. Come and diagnose aright my disease, O my beloved.

शीना वा'लुन

THE SNOWFALL

१ शीना वा'लुन त ज़ूनगाशुव फर्शा त्रावुन,
सन्यर त उगन्यर फंब - त दन तल विपरा'वुन,
खरवुन त मलकुत क्रूत सुंदर त प्रु'न भासनावुन,
अकी जामुक नाल-दु'ल बाल पाथुल हावुन । शीना०

1 A heavy snowfall! It has covered the ground with a white sheet of moonlight, and hildden the unevenness of the land under heaps of cotton, as it were. It makes ugly and dirty things appear so fair and clean, and shows that hills and plains (i. e. the high and the low) are (not in reality different, but) only upper and lower parts of the same garment (of the Lord) what a snow-fall!

२ अनुग्रह वर्षन हावि यिथ, देवदर्शुन कुनुय,
दूयत गा'लित एकरस थावि पत कुन कुनुय,

वुज़ुन त शुंगुन, ज़्युन-मरुन, युन त गछुन कुनुय,
अंदर त निभर प्रेममय पर त पनुन कुनुय । शीना०

2 As dlvine grace shows in everything the one Lord and, removing duality, leaves behind a homogeneity, of the sprit, so that waking and sleeping, birth and death, coming and going, without, and within, srranger and kinsman, all become one in love, so does the snowfall.

३ यॆ शीन डीशित याद पेवान छुम जोगीरायॆ,
य'म्य सूर मलुमुत नूर बदनस त हायी पोपकायॆ,
सवॅरय त्यागुक इष्टदेव.नि लोल. त मायॆ,
बो पा'यॅ लगहस ज़ूग्य चालि त सन्यास त्रायॆ, शी०

3 This snow remainds me of my sovereign Yogi who has covered his bright and jessamine-like body with the ashes of complete renunciation for the love of his *Ishta-deva* (the chosen object of worship). How I admire his mien of a Yogi and bearing of a Sannyasi !

४ नज़्ज़ार वुछुवुन क्यासना अज़ सु प्रसन आस्या ?
बामस ब्यठ ज़न पूर्णँ चंन्द्रम वसन आस्या ?
मा'नय सु पंपोष दूर मुचॖरित असन आस्या ?
सुदरस तथल तॖ मंदछित मुक्त. वसन आस्या ? श०

4 I wonder if tonight he is delighted with the sight; if he comes upon the roof like the full moon; if he will open his month, which is like a lotusbud, just a little, and smile; and if pearls will go back into the sea, being put to shame (by the whiteness of his teeth).

५ वसवुन यि चंदरम म्योन चितस पाठ्यम नाये ?
या शमश्र सुबहुक सोज़ि दिल म्योन भाव्यस नाये,
यख-बस्त. थ'र नत. म्योन तस्वीर हाव्यस नाये.
कुनि पा'ठय कांछ़ा माय स्रे'ह वुज़नाव्यसनाये । शीना०

5 Will this setting moon put him in mind of me (declining)? Or, will the candle exhausted by the morning tell him of the ardour of my love? Will the frozen bush present to him my picture? Will someone somehow awake in him (the moisture of) affection towards me! what a snow-fall!

———

सोन्त

SPRING

१ अव. ह'व. ग्यत. कां'सि बनि दीदारो,
सोंत छावनि बालयारो नेर,

मग्वमूग वारा छ. चश्मि वेमारो। सोंत छावनि०

1 Come out to enjoy the spring, my dear friend. It will, by the way, afford an opportunity to some people of seeing you. For many eyes are heavy like sick men's with longing to look at you.

२ आर. ब'ठ्य मस्त फ'लुमुत बेदज़ारो,
नीजर तभ्युक दियि नेत्रन नूर,
जिगरुक ताव कासवुन सु श'हजारो। सोंत छावान०

2 The willow grove along the bank of the brook is leafing and at its best. Its green colour is refreshing to the eye, and its cool shade will cure a heated liver

३ न्यूल मखमल तल. घु'न मबज़ारो,
नीलम छत प्यठ. नु'न आकाश,
पारद्युव नाग हु'ल चलवुन सु आरो। सोंत०

3 The thick turf beneath resembles green velvet, the blue sky above is like a roof of sapphire, the rapid winding brook, a wriggling snake made of mercury.

४ आरवांजुक बलवीर शहसवारो,
पल. प्य'ठय स'ह ज़न मारान छाल,
द.ह आवान ग्रज़वुन आबशारो। सोंत छावनि०

4 The water of the brook is a powerful rider. It springs like a tiger over a rock coming in the way of its current. The water-fall on the other side roars and fumes (with spary).

५ अंज़ामंज़ नच़वुन बादि कौबहारो,
नारुद् ज़ान स्वर्ग. प्यठ आमुत !
प्रत जायि युन त'मिसुंद् खुशगबारो। सोंत०

5 The sp.ing-breeze dancing in the midst of all is like Narada descended from Svarga, who is every-where welcome.

६ तोषनावबुक अमोब छुस गाटजारो,
नालमत्य त कीठय कुनि करनामान !
रोषनावान कुनि सुति मज़द्गारो। सोंत०

6 Like Naada, too, it is an adept in reconciling friends, and makes them embrace and kiss each other But sometimes it mischievously sets them by the ears,—which is not less pleasant.

७ बोल.बन्य कमि कमि रंग. ज़.नवारो,
र'छु ज़ान करान वुछ प्रंगान कयत,
बाश छुक ज़ि पोप हयत आक नौबहारो। सोंत०

7 Birds of many colours singing in various notes

are performing *rahu* (going back and coming forward) in their fairy air-planes, as it were; they are feeling elated because spring has brought flowers for them.

८ नव्य पन त बामन छि विकसान यारो !
वातान छिन कुनि. जामन मंज़ !
वत. चाजि वुछय वुछय गुल रुखसारो । सोंत०

8 New leaves and aprouts are rejoicing, and cannot contain themselves, looking fnrward to your approach, O rosy beauty.

९ वीरिवार. खोत. खुश छुया गुलज़ारो !
वारकारं. फेर फंव्वारन मंज़ !
यासुमन हयत छु तयार शालमारो । सोंत०

9 If you would like a garden better than the willow-grove, you are welcome to roam among playing fountains, for Shalamar is only too eager to receive you and waits with its jasmin-blossoms.

१० पाद चुमनय नर्गिस त लालज़ारो !
लछि अ'छय वुछिनय बादाम पोष !
टंग. पोष आलवान च. फंब. दस्तारो । सोंत०

10 There, the undergrowth of narcissi and tulips will kiss your feet; the almond blossoms will look at

you with their myraid eyes, and pearblossoms will honour you by turning round you their white turbans.

११ पोष वर्गन आसि गोमुत खारो !
सबज़स प्यठ वथरावन पान !
असि प्य'ठय पकिनाज़ि खुमारफतारो । सोंत०

11 Flower petals will, out of jealousy, lay themselves flat on the green grass. Why should not this fine-gaited beauty walk over us rather than on the green ?—so they will say.

१२ साकी फुलान आसि हयत समावारो !
गर्माविं महफिल कहवुक मय !
आ'ल. दालचीन त्राविं मुशकन्य धारो । सोंत०

12 The cup-bearer holding a samovar, will be drunk with joy; wine-like tea will make the company gay; cardamom and cinnamon will spread around their aroma.

१३ गन्धर्व यित वायन सेतारो !
गायन वुज़नवि त्रिगिजन सोज़ !
मज़.रस्त्यन ति साज़ वज़नावि तारो । सोंत०

13 Celestial musicians will come and play their sitars; their singing will awaken an ardour in the

musical fairies; the instumental music will make inner chords vibrate even in those who have no taste for music.

१४ यावुन त सोंत व'नुमुत छु दोह तारो!
जिन्दगी छ. अ'थय मंज़ मागान छोह!
पत. कति गिंदनस त ग्यवनस वारो। सोंत०

14 Youth and spring have been said to last only a few days, in which life is exuberant; after they are gone, there is no time for song or play.

१५ नेर फेर छाव गुलशन त कुहमारो,
दयिगत कुछुबुय छु दयसँज़ पूज़!
सय पूज़ नित करान वीनादारो। सोंत छावनि०

15 So come out and roam about, enjoying gardens and hillsides To see God's wonddrful works is verily to worship God. This is the way the wise always worship him.

———

यी छा स जान?

IS THIS RIGHT?

१ दान मनसा'वित बु अथ. धा'ना'वथस,

अथ. पत नित मच'रा'वशम,
य'च् क'रुथख अवमाम मद्नो । यी छा स जान ?

1 Having formally resolved to give me something as charity, and having made me hold out my hand, you with-drew yours and made fun of me and so insulted me. Is *this* right, my love ?

२ रस. रस. कमि ताम वति पकना'वथम,
कुज जञ् वति प्यठ त्रा'वथम,
अनज़ान, मरगर्दान मारमति । यो छा स जान ?

2 Having gently led me by a path unfamilir to me, you left me, alone in the middle of it, lost and bewildered. Is *this* good, my cruel love ?

३ मनवारि म्याञि अश. पोष रुवनावित,
सग दित वार. फुलना'वित,
पानय करुथम फान, मस्ताना । यी छा स जान ?

3 You planted flowers of hope in the garden of my heart, watered them and made them bloom. Then you wantonly uprooted them. Is *this* proper, my drunken wanton ?

मिलाप

MEETING

१ पानय म. पान हा'वित आशायि धारना'वित
तन्हा च'लुख म. त्रा'वित-कस म्यानि जोगी रायो

1 You revealed yourself to me of your own accord, and having raised hopes in me, you left me alone—to whose care, my sovereign Yogi ?

२ वुछना'वथस मनुक मल स्वन म्योन द्राव सत'ल,
वुछुमख न वार. क'रुथम चुस म्यानि जोगी रायो ।

2 There (at Manasbal) you me see the impurities of my heart, and showed me that my gold was mere brass. I could not have a good look at you, as you put me to shame and mortified me.

३ हयकखय वुछित च़ तिम छु'क मुचरित यि सीन' हावयं,
चय वन च़ रुस्त भावय कस म्यानि जोगी रायो ।

3 If you could endue the sight of the wounds inflicated on my heart, I would open it to your view, and show you those wounds. You know I cannot show them to any one else.

४ यवकिन्य विसु'म छ. कोमल हृदयस कठोर वाणी,
ग्रावन दिमव यती छ्वन वस स्यानि जूग्य । जोगी०

4 But as it is unbecoming to use hard words to a soft-hearted person, we will agree to stop complaining, here and now.

५ लसुमख त वुञ म रावुम, बालन कुहन म छावुम,
सत्संग. प्या ग. चावुम मस, स्यानि जोगी रायो ।

5 Now that I have found you, do not let me lose you again and set me a-search over hills and mountians. Let me drink the nectar of holy communion with you.

६ भगवान सोन बूज़िन अ मि चा'ञ आश रूज़िन,
हत वैंसि माजि मा'लिस लम, स्यानि जोगी रायो ।

6 God grant that we may long enjoy the hope of receiving benefits from you ! and may you live a hundred years more to be the joy of your parents !

७ नित इष्टदेव. सँधन पंपोष पादनय तल,
भंबुर ब'नित चवान गछ रस । स्यानि जूगीरायो

7 May you, always drink, like a bee, the nectar of your Ishtadeva's holy lotus-like feet.

८ पज़ि प्रेमके प्रभावय भोगान सुख त स्वावय,
नीरोग राज़योगस खस । म्यानि जूग्यरायो०

8 May you, in enjoyment of happiness and bliss due to the greatness of your true love, rise to the status of Raja Yoga, free from all ills!

९ दयसुंद प्रसाद् सतज़ान भक्तन छि भा'गरावन,
प्रेमुक चवान त चावान मय । म्यानि जूग्यरायो०

9 Holy men share the grace of God with their devotees. They drink the holy wine of love and make others drink it.

१० बुति चा'ञ दासिया छस चेय मूल, माल, अर्पण
युथ छुख च् इष्टदेवस तस, म्याकि जूग्यरायो०

10 I too am one of your handmaidens entirely devoted to you, as you are to your chosen object of worship.

११ उपकार, म्यानि बापत थु'द योगपठि आ'वित,
असि निशति क्यूंच् काला वस । म्यानी जूग्यरायो

11 For my up - lift do leave awhile your high state of Yoga and eome down to my level.

१२ यत्रकिन्य च् परम, त्यागी लु'ग छ्य न राज़द्वारन,

यथ फुटिमतिस मनस मंज़ बस । म्यानि जूग्यरायो

12 As you are a man of great renunciation and do not feel at home in palaces, you may live in this brnken heart of mine,

१३ भाषण म'दुर म'दुर कर फुटराव शकरस मु'ल,
अभिमान कोसमन हर, अस । म्यानी जूग्यरायो॰

13 Talk sweetly and bring down the price of sugar; smile and rob smiling flowers of their pride, O my royal Yogi.

वनन मंज़ लाल

GEMS IN WILDERNESSES

१ फेर वुन आवार, संसरस अंदर,
लोल, मु'छ सोन ओस ज़न नारस अन्दर ।

1 Wandering about in the World this love-sikn Heart was restless like one surrounded by fire.

२ अ'छ व'टित क'म्य ताम वावन न्युव तुलित,
वातना'वुन लोल, गुलज़ारस अन्दर ।

2 One day, as it lay musing with eyes shut some mysterious wind carried it up and dropped it in the garden of Love.

३ मस्त गव युथ काँह वुड़र तापस प'कित,
ओवि निंद्र वोंजि श.हजारस अन्द्र ।

3 There is felt blissful as when a man aftet having trudged in the scorching sun of a treeless plateau may fall asleep in the shade of a chenar.

४ ह्विंद् रिदँय यात. फीरित ताव. हु'त,
आसि छावान सिंध. ज़ल लारस अन्द्र ।

4 Or as one returning parched from the plains of India may enjoy a plunge in the ice-cool water of the Sindh Valley in Lar (Kashmir).

५ तोषवन या होश. आमच. गोपिया,
रोशि चामच् रासकिस आरस अन्द्र ।

5 Or again, as a cowherd maiden of Braja may Braja may find her way unobserved into the Rasa-ring and feel restored to the consciousness of true joy.

६ अ'न्द्र गँडस मंज़ वुछिन आज़ा'दिया,
निश्र ग'डित ओस मुकजारस अन्द्र ।

6 Inside, it found marvellous freedom in bondage. Outside, it was bound with nimerous chains) though apparently free.

७ वां'स रा'वित तिछ़ ल'भन न'व ज़िन्दगी,
यिछ़ न सरिहे ज़ाँह ति लुकचारस अन्दर।

7 At the end of a wasted youth it found life such as it had never known even in the liveliness of childhood.

८ यारसुंद पतव प्यवान यारस अन्दर,
अ'छ़ व'टित रोज़ान छ़ दीदारस अन्दर ।

8 In true vision a certain afflatus passes (frem heart to heart) between the lovers; the eyes of the flesh remain closed as useless.

९ बूज़मुत त'म्य ओस दय ड्यूठुन मनुष,
युस निराकारय छु आकारस अन्दर।

9 It had heard things said of God, but there it saw only Man, who is verily the formless come into name and form.

१० यम्य 'अन-अल हक़ बोलवुन पर्वान, ज़ोल,
नार सुय मा आसि प्रत दारस अन्दर ।

10 All kinds of wood (and every cross) may well contain the heat (of the flame) that consumed the moth (Mansur) who boldly proclaimed that I AM is God the Truth.

११ षय बनित डयूठन रगन मंज़ दोर.वन,
बाग बन.नुक शौक प्रत खारस अन्दर।

11 It saw that the will to become the Garden itself was coursing there through the fibres of the meanest thorn.

१२ वारया तिम रंग टूर्यन मंज़ ख'टित,
यिम न न'न्य गय पोष. संसारस अन्दर।

12 And many a hue was latent in the buds which has not yet found manifestation in the world of flowers.

१३ दिल छु लाले बेबहा इनसान. सुंन्द,
दय छु लोलुक शोल. दिल-दारस अन्दर।

13 The heart within man is a priceless ruby, and God is the luminosity of love in one who has a human heart.

१४ आदनय र'ट जाय लोलस मंज़ दयन,
जाय लोलस मीज गम-खानस अन्दर।

14 In the beginning God chose His abode in Love, and Love found his dwelling in the suffering and sorrowing.

१५ यत लाज़िम दोद त दग, उ'श त व'श,
छासना त्युथ लोल संसारस अन्दर।

15 One wonders if anywhere in our World Love may be seen unattended by (the concomitants of) pain and aching, tears and sighs.

१६ दा'घलद बदनस अन्दर डयूठम दिला,
नूरकुय आ'ईन. ज़ंगारस अन्दर ।

16 I know a beautiful heart throbbing in a sickly body a mirtor made of light itself covered over with rust.

१७ लाल ज़ज़रित ताज़ा गोमुत लोल. दाग,
संगि असवद ख़स्त. देवारस अन्दर ।

17 The chalice of the tulip has faded and withered, but the black scar of love within it has grown the fresher for that: it is like the sacred black stone of Mecca set in a dilapidated wall.

१८ गोलमुत फाकव त फुकरव ह्.त्य पान,
नुंद. ऋृष ज़न तप करान गारस अन्दर ।

18 The owner had reduced her body to a skeleton through fasts and self - denials, like another Nunda Rishi practising austerity in a cave.

१९ मुर भरान तस मु'त्त. ज़न ज़ेरे वुज़ान,
दर्द. उ'श तत चोश्म बेमारस अन्दर ।

19 Tears of compassion drop from her sick man's eyes at the slightest touch and fill her lap as with pearls.

२० नर्म गा'मच् च'र वज़ेमच् गर्म तार,
साज़ गोमुत सोज़ सेतारस अन्दर ।

20 The string of the sitar is loose, having been heated by excessive vibration; the music has therefore become a silent seething and sunk into the instrument.

२१ यावनस मंज़ संबुलव रट्टमुत छचर,
शीन ज़न प्योमुत म'तिस हारस अन्दर ।

21 Though she is very young the hyacinth of her hair has streaks of white, like snow on high hills in the warmth of June.

२२ यिम वनन मंज़ लाल डेशान ज़ा'ञ्. वा'ल्य,
मेलवन्य तिम गा छि बाज़ारस अन्दर ।

22 Such diamonds in desert places as may be seen by those who know them are, of course, not available in common markets.

END OF PART I



Frivolities.

7—8 Can hell be worse to a pious Muslim who has to beg cooked food from 'infidels'? Can a coolie who sees a party of rich men feasting at Nishat Bagh form a better picture of paradise?

९ फाक़. कश नेकन दि्वान ईसा ब्रिहिशतस प्यठ बरात,
खास. जाया आ'सि तिम सोचान, मगर आस्या सना ?

9. Christ promises heaven to the hungry pious They think it must be a fine place, but doubt if it exists.

१० हून्य ह'स.ना'चिथ दपान युस का'शिर्यन तुहय म्या'न्य तीर,
तस पुहु'ल युस मानि तस हय् फित्नगर आस्या सना ?

10. A strange shepherd he who lets hounds loose on harmless sheep, the Kashmiris, and then suavely calls them his flock! And he (you-er-know) who acknowledges him a shepherd must be matchless in mischief.

——:-o-:——


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SMARAN

14. THE NEW YEAR

१४—नु'व व'रिह्

१ नु'व व'रिह् आव, गुलशनन न'व्य द्राय पोष
पोष वुलव नु'व करुन हुर'त बोल भोष।

The New Year has come. New flowers have bloomed in the gardens, and song-birds have again begun their warbling.

२ दारितल क'रुनक इशारा कारिथ'त्य,
लाज, तय न्य'ब्य आय नीरिथ थारि ह्'त्य।

The Blue bell made some sign towards the window of tulips and lilies (like Shri Krishna at those of the Gopis), and they rushed out in a hurry.

३ अ'छ मुचर निद्रे ह्चव इम्बर ज़लव,
पां'पर्यव व'ल्य रंग रत्य स्वर्गकव पलव।

The *Nargis* flowers opend their sleepy eyes ; the butter flies put on their fline coloured celetial garments·

४ नर्गिसव भ'र्य संबुलस कित्य लोल जाम,
गोपियव ज़न दु'प वु'लय गारोन श्याम ।

They lovingly filled cups to be offered to the Sambul, as if the Gopies said 'Come, Let us call Shyama'.

५ वेद मुश्कव ब्रोठ. यिछ अ'ज्निमच खबर,
आव सोन्त. राय तव. खोत' ज़बर ।

The King, that is spring, came in greater glory than was proclaimed by *bedmushk* flowers the heralds.

६ शायि शाये अज़ छ. सोन्तस पुत्रज़ाय,
आंन. पुछ्य बालव प्यठय पो छूल. आय ।

Spiing is everywhere celebrating the festival of the birth of his children. Rills of fresh water have come down from the hills for the bath of the babies.

७ म'लम'त्य तोषन छि बादाम पोषनय,
दय स्वरान सत ज़न बिहित पत गाशनय ।

Those who enjoy the fair (at Parbat) relish almond blossoms ; saintly persons are meditating on God in solitary retreats.

८ द्रश्य त द्रष्टा अक अ'किस खोत' सुँदर,
च़ीठय बादाम पोष बादामन अन्दर ।

Of the seers and the seen, each is fairer than the other ; the almond blossoms lie within almonds (i.e are reflected in almond-like *eyes of the seers).*

९ भ'वरन हुँद हेरि सन्तू र' वज़ान,
बु'न्य समावारस त साज़स मान-मान ।

Above, the black bees are making a sound like the music of a *santura*; bellow the hissing samovars are pitted against the music of the *saz.*

१० यीव भायव अ'स्य ति बागस मंज़ समव,
नु'व व'हिह छावव त नीवरुक मस चमव ।

Come, brothers, let us gather in gardens enjoy the spring (the new year's day) and drink the wine of freshness (i.e. have fresh vigour and energy).

११ प्रा'न्य म'शिरित गोस, नु'व मित्रुत करव,
स्त विचारव स्त वनव तय स्त करव ।

Let us forget old displeasures and be friends afresh—think kind thoughts, speak kind words, and act kindly.

१२ नु'व व'रिह गव ज़िन्दगानी न'व करज,
ज़न्मचे गीतायि न'व अध्या परज ।

For the New Year festival means living a new life and turning over a new leaf in the holy Gita of Life.

१३ वुन्य मंगव परमेश्वरस अदायि सान,
राज़ सोन आ'सिन सुखी प्रजायि सान ।

Now let us pray to God with full faith that our king and his people may be happy.

१४ राज़ पुत्रस आ'सिनस बल बुध त आय,
फ़ीरिनस कागज़ मज़ूरन कुनति माय ।

That his son, the Prince, may have strength, intelligence and long life; and that he (the King) may be as kind to 'labourers with papers' (i. e. clerks) as he is to other labourers.

——o——

१५–कांह मा स त'रिव ?

15. ANY ONE WANTING TO CROSS ?

१ तरवुन छु करना'व्य हक दित छु वनन,

काँह मा स त'रिव अपोर ?

पत. तार वन्यत्र न आलुस म करिव,

उद्यम त'रिव अपोर। काँह मा स तरिव ०

The Ferryman is about to cross to the other shore. He shouts, "Does any one want to cross over? Come, for after I leave there will be no ferry for you. So do not be lethargic, but make an effort.

२ करुणावतार छुन. धरि धरि वनन,

वुशक्यन छु. वीलो जान,

निछ्तुर त थि स्वात म रावरिव,

वुज़िव त तरिव अवोर। काँ मा स तरिव •

"The ferry does not cross every time (or, manifestations of God's mercy are only rare). This time is the weather fair and the water smooth. Do not lose this auspicious hour. Awake and come across.

३ वरवेठ स'मुरान छिव मोर गा'मत्य,
छयनित त थ'कित पेमत्य,
वर. रोज़ि यती त कत क्युत भ'रिव,
छरी त'रिव अपोर। काँह मा स त'रिव ०

"Weary and worn with struggle to obtain household requirements, you are fast asleep. The house will have to be left when you *depart 'so why filll it with too much property ?* Empty-handed you will cross with greater facility.

४ अन-अन वननस कनय म थ'विव,
गुवराविव क्याज़ि पान ?
गु'ब भोर हयत वति प्यठ क्या करिव,
लु'ती त'रिव अपोर । काँह मा स त'रिव ०

"Do not listen to the unending demands of the family." Why will you burden yourselves ? Heavily laden, you will be stranded on the way· Light - loaded, you can cross more easily.

५ चूर मुग क'रिव सु पानस फ़रिव,
कर्मुक छु अटल नेम,

स्वन रुप छा'रित गुडक'र्य म ग'रिव,

संतोष त'रिव अपोर। काँह मा स त'रिव ०

"Those who rob others will ultimately harm themselves. Such is the stren law of Karma. Do not let your greed for gold forge fetters for you. With contentment you may cross over the better.

६ पूछगा'र यलि लगि बर दित ख्यनस,

इस्रात गञ्जिव चूर,

थरथरि मा हर्द. थ'र जन ह'रिव ?

औदार्य त'रिव अपोर। काँह मा स त'रिव।

"When those who eat with d ors shut against the needy will be judged, hey will be found guilty of theft. Will you not than tremble like a bush shaken by autm winds ? Liberality will help you cross over.

७ पज़्य पान होव रंपि. रंस्यन ऋषन,

पशान ति भरक प्रय,

अथय ऋषि धमस प्यठ तुह्य ति ध'रिव,

समदृष्टि त'रिव अपोर। काँह मा स त'रिव ०

"Truth revealed itself to seers, who were kind even to animals. Stick to this religion of the Rishis. By loving all creatures as yourself you will easily cross over.

८ रत्य भाव थ'विव रुतुय व'निव,

रती क'रिव कार,

यी यति क'रिव ती तति स'रिव,

सत्कर्म त'रिव अपोर। काँह मा स त'रिव०

"Be good in thought, word and deed. For what you sow here you will reap hereafter. Good deeds will take you across.

९ अपारि बदलय छि विद्या परण,

योगच्च छ. तत बोल चाल,

प'रिवय त. यति श्री गीता परिव,

योगय त'रिव अपोर। काँह मा स त'रिव०

"The knoweledge that serves on the other shore is different from the science we acquire here; the technique is that of harmony with the Infinite. So if you study anything seriously, let it be the Gita. Yoga alone can help you to cross over.

१० अपारि प्रियतम छु, प्रारान त गारान,
यच छुस ज़ि तुहुँद् लोल,
यति क्या छु प्रावुन ज़ि वियोग ज़ारि'व
पज़ि, प्रेम, त'रिव अपोर । काँह मा स त'रिव ०

"There on the other shore the beloved is not to be sought but eagerly seeks ycu, calls for you because He loves you dearly. What real good is to be acquired here that you will suffer separation? True love alone will carry you across.

११ वाव तस क्या करि तारक मंतुर,
यस आसि द्यसुंद् नाव,
केशव छु करना'व्य - चिनता म क'रिव,
डरिव म, त'रिव अपोर । काँह मा स त'रिव ०

"No winds can harm him who knows the only charm f r safe crossing to be silent prayer. The Lord Himself is the ferryman. Come and cross over without misgiving or fear".

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१६ करनावि तारख ना

16 FERRYMAN, TAKE ME ACROSS

१ नाक़ार गोमुत नग्र सौन,
बसनस न लायक रूदमुत,
लूटस त हूमस भा'जिवट,
मंज़ भाग मिस्कीन मूदमुत,
चलहां त भियि यिमहा न योर,
करनावि तारख ना अपोर ।

Our City has grown uncomfortable and is unfit to live in Robbery is in league with Loot, and between them the poor are crushed I would run away hence, never to return Ferryman, do please take mer across.

२ ज़ा'लिम ज़ल.यें जन ज़ाल ह्यत,
ज़ागान गरीबन ज़ोर. - वा'ल्य
खोचन न हाकिम मारिमा,
पृछ़. - गार मा कुनी असि का'ल्य,
छुख पीर - फुक तय द्यार. ज़ोर,
करनावि तारख ना अपोर ।

Those in wower are lying in wait of the poor, like cruel, bloated spiders with their webs. They do not fear that they may be punished by the Judge, or that they may some day be called to account ; for they are puffed up by the priests and possess the power given them by riches.

३ मानव ब'तित महन्युब म'ज़ूर,
छु'न नु'न म'ल्यन अ'छ गाश.-रू'स्त
लिर. लूकहंज़य ब'ाड़रान,
नीर लोसनावान भाश. रू'स्त,
सारान छु खर. संग्रय'ाठोय भोर — करनावि॰

The son of Man has become degraded into a servent destitute, ill-clad, uncleanly, uneducated. He tires his limbs with unskilled labour at rich men's houses. He carries loads like a donkey (without knowing what he carries and why).

४ दय जोनुमुत छुक जु'बिरो,
पूजा तसज़ बचनुक छु छल,
ज़िवि. किन्य खुशामद छिस करान,
आस्यय त अनिमा केंह वद्ल,
अग़्ली छु डु'ख सोन परि जोर — करनावि ०

We regard God as a tyrant (to be obey willy-nilly); His worship is considered a tri to escape His wrath. We pay Him l homage, thinking that if, after all, He exis He may not put us to trouble. In real we rely on priests.

५ पज़्ययार्यँ रहबर ऋष व'ली,
कारताम असि निश मूदि.मत्य,
ज़ुव रस्तय मर्य पतकुन तहिुंद्य,
म'त्य मर त मंदर रूदिमत्य,
वत रावरान मुल्ला त. गोर—करनावि ०

Rishis and Walis, honest and true guid are to us dead long ago. The remnants their life-less bodies are mad men, shrir temples, or misleading mullas and purohits.

६ स्य'ध्य - साद. सुन्दर जानावर,
असि निश यिमन रचा छ. आश,
मा'रित मुहित छिक आ'स्य करान,
ठूलाव बच्चव मान आ'ल्य नाश,
छुन. खून. रूस्त कु'तलान टार—करनावि०

Simple and innocent pretty animals who expect protection from us are by us cruelly slain and robbed of their young ones, eggs and nests. Our eye-lids droop, our faces lengthen, at sight of a bloodless feast. Please, Ferryman, do take me across.

७ य.ति साग्ि.व्य दय मा'नमुत,
कुन दात. स्वामी म'ाज मोल,
खुख. बाटय तारक विज्ञि यच,
त्रा'वति भरान त'स्य ओत लोल,
पव. निश. न डलवन्य ओर योर,
ज़ुव छुम भ्रमान गछ.हा बु तार–करनावि०

Where all believe in the Supreme as one and giver of all, Lord and father and mother of all; where He alone is loved, and bug-bears, stars fairies and gnomes are abandoned; and no one swerves from ehe marked-out path. My heart yearns to go to that land; Ferryman, will you please take me across ?

८ बिति वाजि मंत.र शिल्प. व्य'ज़,
खुर्यनाव. ज़ा'नित अजिगु.ट,
भक्ती. प्रयम, सेवा दया,

शुद्ध धर्म मानन छु'ट त मु'ट,

अ'ध्य वति प्यठ था'वित छि. खोर—करनावि०

Where the puzzling complications of charms, incantations, tricks and rituals are known to belong to darkness, and people believe in the brief and comprehensive pure religion of devotion (to God), love (to equals) service (to superiors), and compassion (to younger souls); and walk steadily on this straigth path ;

९ यति. देश बु'थ जल-थल विशाल,

अन-पन त फल मध ग्यव व'फ़्र,

दित.मुत दयन तिम भा'गरान,

ख्यत छुत हुगान ज़ानन न चूर,

स'मुगान छि ग'ज़रान बोल वोर—करनावि०

Where the country is open to all; land and water are abundant; cereals, vegetables, fruits, milk and honey are plenteous. People freely distribute these gifts of God, of which they have enough and to spare. So theft is unknown there and hoarding is considered an unnecessary awkward burden;

१० कैंह का'सि निश य'च चु'र न कम,

वेयिसु'द् वुछित अ'लिफस न वम,
अद्. क्याज़ि आवान तोंप. द.ह,
अद्. क्याज़ि प्यन अस्मान. वम,
दुशमन न. कांह फोजुक न वोर—करनाविo

Where no one has too much or too little of anything; and 'A' is not sorry or envious to see 'B' prosperous. So there is no reason why cannon should emit poison gas or bombs should fall fiom above. They have no enemy and are not burdened by armies and armaments.

११ अ'र्य द'र्य मनुश-प'श चाव सूत्य,
यति. का'म कु'ट सारी करन,
पत छक स्यठा राज़न मु'कल,
गिंदन ग्यवन लेखन परन,
असनुक त विसनुक दोर दोर,
जुव छुम अमान—करनाविo

Where healthy and strong men and animels all work and woik with a zest, and have leisure enough afterwards in which to write or read, sign or play. There is always the bustle of people with hobbies; and peals of laughter are ever.were heaid.

१२ य.ति कांह न वदनान शुर्यन,
य.ति देवियि मानन त्रियन,
य.ति कूरं ग'बुरस खोत. टा'ठ,
य.ति नु'श न कांह कर्मस द.यन
य.ति माय स्रेह वुज.नस चु'पोर,
ज़ुव छुम भ्रमान—करनावि०

Where no one makes children cry; wher women are regarded as manifestations of th Mother, and daughters are loved even mor than sons; and no daughter-in-law mourn her lot. Where love and brotherly affectio bubble up everywhere.

१३ वजि वारि आंगन जायि साफ,
स्रं'ग्य भान-वर्तन श्र्चय आ'न्य,
स्य'ध्य माद. वस्त.र शोभव.न्य,
अ'र्य पान सुन्दर नुंदभा'न्य,
कांह मा कु'कारव किन्य कु'कोर,
ज़ुव छुम — करनावि०

Where people keep their orchards, kit hen gardens, houses and compounds clean; the cheap pots and utedsils are clean and brigh Their simple garments are graceful, and th

hualthy bodies, fair and good-looking. No one is deformed as the result of sin.

१४ कांह मा हचर-ज़द् तय ब्रचोर,

काह मा छु मु'त या फ्योर चोर

मरनय न नफसुन वोर वोर,

पशन.क्य न वु'श ब्रद्नुक न शोर,

संतोष. ब्रत छक लछ-करोर,

जुव छुम—करनाविo

Where no one is depressed and distressed none insase or idiotic. They know not the pangs of hunger, the sobs of remorse, or the cries of wailing. Contentment to them is worth millions.

१५ यलि. सारिनय अमि रोठि दय,

यलि. फेरि पय प्रेमुक चपोर,

सा'री वनन प'ज़्य किम्य मनुष्य,

रोज़ि न य'ति कांह हून ब्रोर,

ती गव जि. रामन नग्र खोर

रूजित यपारी त'र्य अपोर,

जुव छुम – करनाविo

When God is propitious (and dear) [to] all of us, and love pervades every heart (li[ke] sap running through every part of a tree and there are no wolves and wild cats [in] the form of men; then it may be said th[at] God has raised the whole City to spiritu[al] heights (as Shri Rama did the city of Ayodhya and people have crossed over without chan[ge] of place.

१७—मजबूरिया ला'चारिया

17 HELPLESSNESS

१ वदिहे मनुष च'यिहे न उ'श,
बइनस नुछुन ता'सीर क्या ?
हा'रित अ'छिव क्रिन्य खून क्या ?
छा'वित पलन सा'त्य हीर क्या ?
बूजित जि बोज़ान छुम न कांह,
फ'रियाद करनच जीर क्या ?
ला'थित नभस यिम तीर क्या ?
मजबूरिया ला'चारिया ।

Man would weep and not gulp dow[n] his tears. But what has been the effect [of] all his weeping and crying so far ? What h[as]

he got by weeping his heart out in tears or beating his head against stones? Nothing. If then he is to understand that no one listens to him, what means this morbid impluse to complain, which, in the circumstances, amounts to shooting at empty space? Surely he suffers from a terrible compulsiom, an awful helplessness!

२ म्यु'र आन. आनय छुक मरान,
सु'छि तू'रि त्रे'पे पा'वुसुत,
दाद्यव, ख्युर्यव बाच.व शुर्यव,
फिकिरव गमव ह'वुरा'वसुत,
यिम गमच'लित ह'त्य हावसन,
म'च.गा'वुसुत विसरा'वसुत,
कुनि प्यठ ख्यावान थक छुम न मन,
कत ताम कुन छुस हा'वसुत,
रूतछेशनय रूत जाननय'
छारान छु क्या ताम रा'वसुत,
मस निंद्रि मंज छुक चा'वसुत,
नफस.अ त शोकन. खु'रिया - मजबूरयि०

His body is dying little by little ev
moment; hunger and thirst and cold br
him to the verge of death. Wife and childr
diseases and difficulties, cares and worr
have depressed and stupified him. Even
luckily he need not have such worries,
hundred fancied wants and desires ren
him mad and unsteady. Nothing suffices
satisfy him; he seems haunted by a va
vision. Without having seen or underst
what 'good' means, he is always trying
find what he seems to have lost. He see
to be intoxicated in sleep. Such is the mis
caused by bodily wants and desires.

३ कर ताम कम्यतामत डुना,
पु'त छायि दूरे डयूठमुत,
सान्यव कनव ती बूजमुत,
सानिस दिलस सुय ब्यूटमुत,
तमिसुंद छि अ'स्य दूर्यर ज़ा'रित,
सुय मोनमुत छुक रूठमुत,
गोशन गुपित जन ब्यूठमुत,
लोलस छ. व'ल्य बेमारिया–मजबूरिया।

Some one. it is said sometime in t
distant past has seen from afar a shado
silhouette (of the Beloved). This has traditio
ally reached our ears and caught our fan

So we are all suffering from separation from him, and believe him to be sulking in unknown retreats. Love seems to suffer from a self-imposed disease!

४ य'म्य दूरि रुज़ित चूरि ज़न,
फंबा ल'दित थ'वमुत कनन,
ज़ांह छा पृछान अ'हवाल सोन?
ज़ांह छा स्वरन, ज़ह छा वनन,
यिम काल. गटि म'य त्रा'विमत्य,
ला'गित छ्रंबन, छारान वनन,
अम्मा तिमन गयि क्या वनन ?
हुस्नस न कांह गम खु'रिया,
मजबूरिया लाचारिया।

And he who stays far away and aloof, his ears stuffed with cotton, as it were, lest he should hear our cries of agony? Does he ever enquire about us? Does he think or say, "What has befallen those whom I have cast into the darkness of death, having set them a-search for me over hills and ravines and woods?" No! Beauty has no sympathy at all.

५ दपहव आमिस यस रुच. न स्ने'ह,
त'मिसुं'ज़ दियी फल वीर क्या?

ब्यु'द् या त छुय मा पय पता ?
लमछुक करख तद्बीर क्या ?
दि्ल छुस न मानन पत अ्छु.न,
(वावस करख ज़ंजीर क्या)
तस त्यय वुछ्न तक़सीर क्या ?
छा लोल यारफ़्तारिया ? मजबूरिया०

Now we might counsel man saying, "It is as vain to expect any good from one who has no iota of feeling for you as it is to expect fruit from a willow. You can not recognize him even if, by any chance, you meet him; you know not his whereabouts. So how can you contrive to find him ?" But his Heart will not retreat or desist, and it is as difficult to control it as to chain the wind. Besides, if we reflect, even the heart is not to blame, for love connot be a mere flirtation.

६ पनुनुय कलन मंज़ छुस सदा,
छुस नाफ़. पानस मंज़ खटित,
लारान छु अम्मा रूसिक'ट,
पर्वत त वन त्रावन च'टित,
लारान तिथय पा'ठिन छु दि्ल,

अथ ख़ोर त्रावित अ'छ़ व'टिथ,
मुशिका यिवान छुस यार संज़,
ल'श्य ल'श्य कडान छुस सय र'टित,
सूरित अ'किस वस्तस अन्द्र,
भियि मंज़ु छुस नेरान फ'टित,
शमअन यमिस कुनि होव पान,
पांपुर वेहा दामन व'टित,
त'स्य पत म'त्य म'त्य नेरिना,
सत अक़्लि हुंद्य जामय च'टित?
यद्वय अछि़व निश छुस ख'टित,
छा हुस्न जादूगा'रिया?

The music that the musk-deer hears is the sound of its own blood; the musk it smells is inside itself. And yet the deer scours hills and forests in search of these! So does the human Heart run about—blindly and heedless of limbs, so to say. It gets a scent of the Beloved, and this scent drags it out in search. If the scent is lost in one direction (i.e. in one particular object), it bursts out from another. Can the moth that descries a candle-flame at a distance, sit still with wings folded? Must it not rather rush towards it like mad—tearing asunder the bonds of

reason? What matters it that the candle is awhile out of its sight? Can Beauty be mere witchery?

७ हैरानिया, लाचारिया!

नफ़सन्न त शौक़च खा'रिया!

लोलस छे बल्य बेमारिया!

हुस्नस न कांह गमखारियो!

छा लोल यारफ़्तारिया!

छा हुस्न जादूगारिया!

मजबूरिया लाचारिया।

A bewilderment, a helplessness! The misery caused by wants and desires! Love seems to suffer from self-imposed illness Beauty seems to have no feeling! Yet can love be mere fancy? Can Beauty be mere fascination?

———

१८—दिलच. गवा'हय

18 TESTIMONY OF THE HEART

१ पु'ज़ प'ज़्य पा'ठय मु'ख छुनु हावा'नी,
पर्द. तुल्य तुल्य पर्दय छु थावानी।

Truth does not really mean to reveal itself to us. It lifts the veil here and there now and then, but the veil remains.

२ बुज़मलि गाह. कुनि कुनि शायि हा'वित,
वत हा'वित छु मिथि रावरावनी।

It casts a lightning flash sometime somewhere, and shows a glimpse of the path; but soon the path is lost again.

३ तोषिहे त पोष आसहोस पूज़ि लागान,
रोशहव त माय थप छन. त्रा'वानी।

Could it be propitious, we should devoutly worship it. And should we sulkily turn away from it, the love of it will not leave hold of us.

४ गाशदारन छु सुम दित फ्यक ख्यावान,

गाशि रस्य संज़ वन्त, वनि क्या वानी

It dismays those who have eyes to by administering antimony not to their e but to their throats, thus making them able to speak). Those who are blind ipso facto, say nothing.

५ खछि सा'रिजि कछ छम न अथि आमुत,

घाट, माटस छु सास मलनावानी।

'Wisdom' is obliged to relinquish resear in disgust, for inspite of myriads of gropi it has failed to know all about an ordin plant.

६ द'प उमरन, "पृछहाव तस कुलालस,

मान थुर्य थुर्यं क्याज़ि न'शिरावानी।

'One might ask the Potter,' said Om 'why after making pots with such care suffers tnem to be broken.'

७ लाचार आ'स्य ती कु'र यि करंना'विक,

सोन कतु'त कव, बुथि छा'वानी।

We were powerless to choose, so we did what circumstances made us do. Why are '*our*' actions cast at our face (in accusation)?

८ राम-होन्बन सग दित त रा'छ था'वित,

छिरपूत्यन छि कठ कडनावा'नी ।

(Wild beasts of prey like) wolves are nourished and helped to grow strong and prolific. They are protected too (for all religions forbid their flesh to man); so that the brunt (of supplying meat-eaters) falls on the poor innocent lambs!

९ लुक दपान "तस दिल छा ज़ि ज़ार बोज़ी,

ग्राव वाव, वावस मंज़ रावा'नी ।

People say to me, 'Has Nature a heart that it may listen to your complaints? These are mere wind and are lost in the atmosphere!

१० दिल दपान छुम "लूक. कथि कन था'वित,

म्योन आसुन छुख. म'शिरावानी ।

But my heat says, 'Will you listen to the common people's jargon and forget my existence? (If Nature has no heart, as some people say, whence comes the human heart?)

१९ – अज्युक गाटजार

19 THE 'WISDOM' OF TODAY

१ आ'मिलन ड्रॅंठ आव अर्शस प्यठ खु'दाय
आ'मिलन दु'प खच यि अर्शस साज छाय

Righteous men discerned God in Hea
men of worldly learning said it was
raised to the skies.

२ अक्ल प्रान्यन आ'स वु'ड पैगम्बरा,
इल्म आ'जिकयन सा'हिरा कहरे खुदाय

Wisdom to the ancients was a Pro
(leading them to God); Knowledge to
moderns is a terrible sorcerer.

३ दीन-रस्त्यव य'च दिमागस द्युत फरोग,
दिल क'रुक पामाल ज़ह पृछ़ हस न दा

Men without any religion gave too m
importance to the brain, and trod down
heart, never listening to its counsel.

४ राज़ खूलिक फ़ितरतक्य नारस गिंदुक,

अन्सरन हँद्य जिन व'नाविक खाकि पाय ।

They wrested her secrets from Nature, played with fire and made the giants of the Elements their slaves.

५ वातना'वुक तारकन तामत कमंद,

वर्क़ वाज़िक ज़न त अस्मान बलाय ।

They cast their noose even at the stars and brought down electricity, the monster of the sky.

६ ज़ोरु ज़र इलिमन दितुक, हिम्मत त शौक़,

गाटजारन का'सुनक खौफ़ि ख़ुदाय ।

Science gave them power and wealth, courage and ambitian. Learning removed from their hearts the fear of God.

७ तिम दपान "दुन्या छु ज़र्रन हुँद स'दुर,

ज़िंदगी तत मंज़ ज़र्रन हंज़ छे ग्राय ।

They say the universe is an ocean of atoms, and life in it is a particular movment of the atoms.

८ यत न आवस ग्राय तत प्यव मुर्द. नाव,
पानव'न्य ला'ज़िम छ ग्रायन लाय

That the water which is still is the waves, to be living, must stirike one another;

९ यिम न व'ल्य या छ'ल्य हयकन मा'रित मर
फ़ितरतुक क़ानून छुट यिम हर्फ़ ढ

That those who cannot kill by fo cunning must die; such is the la Natnre in brief;

१० फ़ितरतन थ'विम'त्य गुग्न गाढन गिज़ा,
चीं त चां क'रितन, मु कुस बोज़्यक

That Nature has made small fry eaten up by large fish—the fry may complain, but there is no God to listen to

११ ज़ोरवाल्यन हक़ छु गालन्य, बल्कि फ़र्ज़,
नालवां यिम ज़ाय या कमज़ोर द्रा

That the strong have a right, duty to destroy those who were born or proved to be feeble.

१२ अ'र्य असन डींशित शिकारस ज़ुव दिवान,

सं'द्य गय विसरित क्रन यम वुहय त वोय ।

That the healthy should laugh to see their victim die; they are unsound who melt and sigh and sob.

१३ दहरिय'च मंज़ रूह व़ु'श यु'त ताम रोव,

ज़न त पाताल्यव र'टत निव नागिराय ।

Thus when the soul goes down the pit of materialism, it is lost—as Nag Rai of the folk tales was dragged down by denizens of the nether world.

१४ अत चहस कँह वोंत अत छम्बस न अंद,

यूत वु'न प्यत वु'न कुनुय वसनच छु त्राय ।

This pit has no bottom, this ravine, no end For having come down so low, we tend still to sink lower.

१५ गालनस प्यठ अक अ'किस गा'मत्य छि शेर,

राम-होन्यन हंज़ मनोंशव थ'व न जाय ।

We are brave as lions in destroying one another. Men are beating wolves in ferocity and rapine.

१६ रूठमुत द'य गूत छा फीरित ग'मुत,

क्या सना वुज़ि फेरिना तस सा'ञ माय ।

Has the offended God so turned awa from us? Will not He even now have merc upon us?

———

२० – पनण् कथ

20 About ourselves and our Vernacular

१ "तुहय बठिस प्यठ रावरान दोह,

चाव लुक नावन तरान,

का'शिर्यव तुहय कोन तरलुक,

सुलि कोंह पाया करना ।

(Says a sympathetic Indian to a Kashmiri) "You are wasting time sitting at the shor while other nations are taking to boats eag to cross over. Why do you not find way and means betimes to go across?

२ मौन त्रावन, वुंद भावन छिव न,

ज़्यव छव ना सना ?

छु'प, ब'ज़िमच रू'पमंज़ प्रान्य छ,

अम्मा यचि सा ?

You do not break silence and speak out your mind Are you speechless ? Silence is indeed said to be golden, but not so much too much of it."

३ "तारवुन नय तारि,
यत संसार, सुद्रस तार छा ?
साजि छु'पि हुन्द मानि सुय नय चारि,
वननस वार छा ?

The ocean of this world (says the Kashmiri) is not to be crossed without God's grace; and we are not in a position to speak till He, who knows the meaning of our silence, bids us peak.

४ क्या वनव तय क्या ग्यवव,
अ'स्य शक्लि आदम बेज़बा'न ?
साज़ योरुक राग तोरुक,
बूल्य पा'रिस मा छ, सा'न ?

What shall we, dumb animals in human form, say or sing ? The tune we are asked to play is foreign, while the instrument is indigenous. English or Urdu, you know, is not our mother tongue.

५ राज़हंसन निश कलव ना,
हर्द. कुस्तोर अ'स्य वि'चार्यं,
पोष नूलन तीरि यिम लागन,
दु'धस कंड्य चा'यँ चा'यँ ।

We must naturally stammer before great critics (lit. Hansas who separate water from adulterated milk). They hold us up to ridicule even the best of us (lit *Poshnuls*, the best song birds of kashmir) by finding fault even with what is good enough (lit. by picking thorns from milk). And we are songless like *Kasturi* in autumn (song-bird who ceases to sing after summer);

६ कथ पनुण असि रा'वमच,
वत वन तु बु'ज कत कुन यियें,
गाटल्यन दपुमुत शरीकन हंज़,
लेज होन्यव खियें ।

We are like house divided against itself, and have lost our mother tongue. Wither can such men go? The wise have said that food prepared by (disagreeing) partners goes to dogs (since each thinks it the other's duty to watch it.)

७ युस पन्नुन ओस देश,
साने दिशि किन्य गोमुत परूद,
ओल यत मंज़ ओस तत,
बागस छु यित प्योमुत हरूद ।

Our mother country has become to us like foreign lands owing to our disunion. Autumn has come upon the garden where we have our nests.

८ वर्ज़वावन क्या करव ?
जन हर्दं पन त्रा'वित पथर,
लंजि र'छ र'छ सानि जाये,
बीठ्य ओरक्य जानावर ।

A terrible storm (i. e. our poverty) has thrown us like autumn leaves off our trees, and other birds have usurped our seats on the various branches (i. e. departments of Government)

९ निद्रि मु'त कुस गव न,
'नालायक' लगी ज़ंह फ्यूर न,
लायकव ग्यव क्यत गिलव ल'ट,
मिरत. कँह तस फ़ुर न ।

We who wer edubbed 'unqualified,' slep on and did not wake or even turn on ou side; while those who were calle efficient (lit. Daiq). like sly cats ate our ghe (i. e. loaves and fishes) and wagged their tail (to exasperate us the more); and we did no say even 'Bishta' (i. e. Get away you cat!) N.B.—Laiq and Bishta are names of tw notorious clever thieves of Kashmir. (Laiq thei and Mahadev Bishta).

१० अल्स. अज़ डीशत मनस हमदर्द !

छम आशा वनान,

त्युथ दुहा दय हावि,

वा'लिज व'छ. क'रित आ'सिव वनान।

As I see this meeting today (held to raise Kashmiri to the status of a language) dear sympathiser, I feel a hope rising in my heart, that God willing, there will come a day when you will be glad to say :—

११ का'शिर्यन छायक छु,

दायक प्योक रुत रच वत लभक,

रावमच आसक पनञ कथ,

का'ल्य कहतामत लभुक ।

"The Kashmiris are to be congratulated: They have found some good counseller and have discovered the right path they were divided and had lost their tongue, but have now at long last luckily found it by great effort.

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२१ – ग़ज़ल

21 STRAY THOUGHTS

१ यार सं.दे दादि ददुमुत दिल बहारस क्या करे,
वाव य'दुवय सौंत कालुक आसि, नारस क्या करे ?

What use is spring to a heart burning in separation from the beloved? What will wind do to a fire, even if it be a spring breeze? (Blaze it up!)

२ कांसि प्राराण दारि प्यठ युस, वां'सि त्रावे धारि उ'श,
आबशारुक तस हवस क्या, शालिमारस क्या करे ?

One who sheds incessant tears all her life, sitting on a window, and expecting some one, can hardly desire to see water-falls or to visit the Shalimar Garden (with its fountains and cascades).

३ कां'सि पलज़ुन कां'सि हुंद ज़ेवर वनुन यस युछ न लां'न्य
रत्न बना'विन संगि पारस, तस बिचारस क्या करे ?

The philospher's stone may turn things to gold; but what effect can it have on a miserable being not destided to be anybody's yrnament or a resource in time of need ?

४ होश.-ड'जिमच जोश व'छ.मच पोष. गहनस तोषि. क्या,
रोशि यस चु'ल आश त्रा'वित गोशवारस क्या करे ?

How can she relish a flower ornament who is bewildered, being robbed of youthful excitement ? What use is a pair of pendants (symbolic of married happiness) to one whose lord has left her bereft unawares ?

५ कालिदासस तालि क'अपत कालि व'नुमुत गाटल्यव,
तालिअन युस लोग ज़ालस गाटजारस क्या करे ?

The wise of yore have said that even wise men have been foolish in love (lit. Kəlidasa had a stone cast at his head). What use is wit to one whom ill luck has thrown into a trap ?

६ लोल. मस आल्यम त गाल्यम' यस तुडित मालूम गो.
बीम. नशिकं त्राविहे मस त्यु'न खुमारस क्या करे ?

He who understand late in life that the wine of earthly love burns and destroys, might give up drinking, for fear of intoxication ; but how can he escape the listlessness caused by craving for it ?

७ रंग हा'वित भ्रम दिवान ओस कहवचन खु'ट म्योन स्वन,
अ'म्य क'डुस अ'न्दर्यम खु'चुर तुन लोल नारस क्या करे ?

My impure gold used to deceive touch-stones by its brilliant colour ; but the fire of love brought out its dross—how could it decelve this fire ?

८ डालि निम क्या वोलयारस ? उर त शुध पाथम न दिल,
छ्यनि'मतसं यत दागदारस, नावकारस क्या करे ?

What shall I present to my love ? My heart in nither sound nor pure. What use can he make of it—torn, stained and unworthy as it is ?

९ ब्रोठ छुय चु'र कठ मज़िल गा'फ़िलो बस कर म ज़ेठ,
यस मतिस मायस जिगर शहिल्यव न हारस क्या करे ?

Foolish man, desist from going on (i[n] earthly love); the stage ahead is even mor[e] difficult. What will he do in the heat o[f] June whose 'heated liver' did not cool eve[n] in midwinter ?

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२२ – प्रश्न

22 QUESTIONS TO TEACHER

१ छांगरि छुम मन त विलरेमच काय,

यिथि हाल. किथ. पा'ठय छार. मुकलन पाय !

My mind is distracted, my body decrepit How can I in such a condition seek for means of salvation ?

२ आसिहे मः दुख पनने पापुक फल,

द्य.व चालहा त यूत करहा न त्रुह्य वाय !

Were pain the punishment for my sin, I could perhaps endure it without sighs and sobs;

३ पाप. रस्त्यन हन्द्य दुख द्रा'द्य हाविन,
वद्नावान छिम यिति छासन. न्याय ?

But I am made the miserable looker-on at the pain and anguish of the innocent Is this too justice ?

४ सुख.लिशाय मः कुनि कुनि मुख हावान.
वुज़मलि खोंत. ज़्याद. तत ज़ांह छुन. पाय ?

If a little happiness comes my way at distant intervals, it is never more lasting than a flash of lightning.

५ यी छु गुरूदेव। लूकन हुन्द ति संसार,
सुख-हांड नय त दुख द्रा'द्य ताप नय न छाय ?

Such is the world to my fellows also O my Guru,—either the agony of pleasure or that of pain; either hot sun or cold gloom.

६ तुहि क्या छुव ति अथि आमुत य.व सूत्य,
सुख. सुद्रस तुहंदिस पाथि न ग्राय ?

What have you found that your ocean of bliss is not ogitated by even a ripple ?

७ धर्म मूल तय शिवमय छु तुहि संसार,
दुख दरितुक किथ. पा'ठय अन्योव न्याय ?

The world to you is based on morality and is the manifestation of Bliss. How have you solved the problems of pain and evil?

८ सोन गाटजार यत निश मूर्ख. विवहार,
त्युथ अनुभव प्रावनुक क्या छु ओपाय ?

The experience, the intuition, compared with which our 'wisdom' is foolishness! what are the means to attain that?

२३–"भियि सात्रता बेह"

23 PRAY, SIT DOWN AWHILE

१ आय सुरुमत छयत गछवज् छम रेह,
प'त्य गोम लुकचारम वजुमुत स्रह ।

My span of life is about to expire; my flame is about to be extinguished; the affection that bubbled up in my youth has disappeared.

२ पक़ना'वित आशयि थक़ना'वुस,

गाश. रछ़.रस मंज़ यति अ'जिनम नेह।

Hope made me go hither and thither all night, till I was weary, and landed me at dawn in a gloom.

३ सुन्द़र यि दृश्य छुम भासान विकरोल,

ज़िन्द'गॉयिहुंद सुधुयर्र स. गोमुत वेह।

This beautiful landscape appears to me unsightly; the sweet things of life have become to me bitter as poison.

४ शायि शायि द्‌य रंग. रंग. जाम पूंरित,

पय ल'भुमस न कुनि अद. भरना फ़ेह।

God is everywhere dressed in all kinds of garments, but even so I could not find His track. Is not my anguish natural?

५ वुजरस मंज़ थ'यपि र छ़.ारुन क्रूठ,

तत छ़ारनस छ. ला'ज़िम यावन तेह।

To seek Him in every nook and corner is very difficult in old age; such seeking requires the vigour of youth

६ कट. धर्मस आ'स प्यठ पंकज़ चाल,

मूल. तल. लूभ. ल्यम्ब डीशति गोम हेह ।

False righteousness had outwardly the look of a lotus flower (lit. grown in the mud); on looking deeper I was dismayed to see the mud of desire (for pleasures of heaven) at the root.

७ घट. अनवारि युन सूरम न द'पुहम,

प्युहमुत गुय छांगरि गछ़ भियि पेह,

Alas, for me the necessity to come here and 'await my turn at the grinding mill of life' has not ended. They said to me, 'The flour you ground so far is scattered to the winds: go and grind again.'

८ यिन. चानि छ़म दाद्यन दगि लुच लत,

आद्न याजि म्यानि, भियि साग्रता बेह ।

When you come to me (for pity's aske), I feel the pain of my many ills a little relieved, O My friend from early days; pray, sit down a little longer.

————

२४—नार हा !

24 FIRE! FIRE!

१ ख्वरुम सु लाल. रुख मनस, जलाव लुग कज़ल वनस,
फ'रुम सु नार खि'रमनस, लगुस न केंहति ज़ेटनस,
दिलस हयतुन जिगर तत्‍षव त शोर बु'थ ज़ि नार हा।

I mediated on my red-tulip-like beauty; the 'dark forest' began to glow. The fire burnt up my harvest. It spread in a wink. The Heart caught fire, the (neighbouring) Liver became hot, and there arose a cry of alarm, "Fire! Fire!"

——:-o-:——

२५—हाय संसार ! (बुजर)

25 AH, THIS WORLD!

(Old Age)

१ लुकचार ओस सुख. सौंत. पोषन क्राव,
यावुन राग. रित कालुक चकचाव,

लुकचारस त यावनस कैंह नय द्राव ,

उ'ब्र छाय जन ग'य ड'ल्य ड'लिये हाय ॥०हाय संसा

Childhood was like flower-gathering in the spring of happiness; youth, like vivacious merry-making in the summer of attachments. Both were short-lived, and passed over us like the shadow of a cloud.

२ ताम यित प्यव बुजरकि हर्दु क वाव,

सुस्ती हयत त सर्दी त जर्दी आव

वर. गा'मत्यन वर्गन लुग चले जाव,

वाव. सुत्य गय सर्वकद हलिये हाय ॥० हाय

Presently came the Autumn-wind of old age, bringing with it feebleness, chill and pallor. Faded leaves began to bustle about; statures straight as cypresses were bent by the wind.

३ अ'र्य हिस त होश वोलबुन्य जानावार

छावान आ'स्य विषयन हुंद गुलजार,

हद. वाव. कैंह ग'ल्य त कैंह सद्य बेमार

अडल्य'क्य त र'न्य अ'ल्य ज'य त क'लिंदे हाय ॥०

Sound senses were like song-birds enjoying the garden of sense objects. Some of them were killed out-right by the autumn wind, others were left enfeebled, crippled, blind, deaf or dumb

४ यावन.कि वग. भोग.निश न पत्य च.ासुत,
पाप. दुर्गन कुन वे राह द्रामुत,
त.ल छुय ज़्युस त प्यठ नच्चनस च. श्रासुत,
उपदेश चोन मानिहा ? ल'लिये हाय ॥०

How could one who, by the momentum of youth, continued to enjoy sense—delights and rashly ventured into the impassable fens of sin how could he listen to your warning. O Lalla, when you said, "There is a deep pit beneath you, and you are dancing on the treacherous floor covering its mouth ?"

५ वेद ज्योतिश त परि हयत ना'ली नाल,
उ'र रोज़नच चाल सोचेयि य'च काल,
रोगन क'र मात फुटरा'वित चाल,
स्व. चा'लुन पोज़ किम्नि तलिये हाय-हाय०

In constant consultation with physicians, astrlogers and priests, I thought long and decided on a clever move (as in chess) with

the object of continuing in sound health. But Disease defeated my tactics by introducing Decay (lit. rukh) imperceptible like water flowing under cover of husks.

६ गा'मत्य दा'द्य बु'तलित आय. फीर्य फीर्य,
ज़िरगँ. ज़चि हौंज बिगर्यवि राद शीर्य शीर्य,
ऋण ज़न ल'ग्य हय्नि फय्रि २ चीर्य चीर्य,
लुकच्यार चेमत्य दुध. ग'लिये हाय-हाय॰

Ills that seemed to have gone for good reappeared with great force and began to demand back, as if it had been a loan, every drop of milk with which I was suckled in infancy—to squeeze it out of me. The worn-out rag (my body) hung awry on the other side if mended on this (side).

७ बुजरस छु चु'र लोभ क्रोध हट त अभिमान,
कम समझुन समुरत त समयुक ज्ञान,
काक अ'स्यव छि काकन्य पूत्य ज़ानान,
नवि गाशिक्य अडगाटलिये हाय-हाय०

Avarice, anger, obstinacy and pride increase in old age, while intelligence, memory and knowledge of the changed times are at a low ebb. 'Granny is out of wits,' observe the grand children, the half-wise of the 'new light',

८ अछय आस. रुत रूप द्रेंठ यिन. वापत,
कन सुन्दर शब्द बोज़न. वापत,
दा'द्य क'र्य क'र्य छि बुज दुख दिन. वापत,
चशिम. बादाम त दंद मक्त. क'लिये—हाय॰

Eyes were given to see the beautiful; ears, to hear sweet sounds and words. But now they remain only to cause pain by catching diseases—those 'almond-like eyes and 'pearly' teeth of youth!

९ दीप आ'सुख च. दर्शुन करनस युग्य,
का'सि हंजिवति सुम-शाठ तरनस युग्य,
प्रेम पत्रय लेखनस त परनस युग्य,
छयत. गा'मच्य इम्बर्जलिये हाये—हाय॰

Extinguished lamp of my fair eyes, you were a light with which I might see the beloved, cross a bridge or a shoal on my way to meet some one, or at least read and write affectionate letters.

१० ह्रदयस मंज़ यिम आ'स्य रत्य. रत्य. भाव,
सत्य सब संतोष, शांती त दयसुन्द नाव,
फुट.वजि लंजि. प्यठ ज़न गाटल्य काव,
आ'स्य तुल्य तुल्य वार. वार. चलिये हाय हाय॰
गाविथ

The virtues of truthfulness; contentment, peace, piety, and the like have gradually and one by one departed from my heart—as prudent birds remove their nests from a branch about to break.

११ तिलि हव्यांत लोलुक उत्तम थान,
स'ज़ि वति हुंद स्यु'ध साद. क्रम त सोपान,
वति प'क्रिमत्य ति मानुष-रूप भगवान,
तन. डोठम न ज्ञान-जुज़म'लिये हाय-हाय०

Flash of intuition, once in my youth you revealed to me the high level of universal good-will, the easy ascents of the ssraight path, and the God-men who had trodden that path. But since then you never put in an appearance again.

१२ दुख-आवलन. मंज़. वु'न्न क्रिथ. कड़. नाव,
पय (पव)रा'वुमुत त ख़ूर फुटमुत त वुथि वाव,
क्रुथ द्रामुत त मठमुत तारनुन नाव,
म्य मशरोवमुत यीरवाञ नावि चीरवन्य द'लिशे हाय-हाय०

How can I steer my boat safe out of the whirlpool of misery, now that I have lost my bearings, my oars are broken, the wind is adverse, the boat is leaking, and

have forgotten Him who helps men to cross? My boat is adrift and my clothes, drench-' with the water that is leaking in.

१३ सम्भव छुन. समयस पतफेरुन,
हर्द्-पत. भियि वनिमा रित.कोल युन,
क्रःम. किन्य पज़ि शमनुक माव्र वातुन,
युन ओसुम त यियिहे व'लिये हाय-हाय०

Time cannot go backwards, and summer after autumn is out of question. In the order of seasons the winter of cessation is due. Since it has to come, I would it come sooner.

१४ भगवानन यिम उ'पदा'व्य रत्य. भाव,
दोशु-क्रंडि रुस्त पोंपा कांह मा द्राव,
शमुनुय ओंत निर्दोंश रुत उपद्याव,
मूदिस ज़ि सा'यें दुख-दा'द्य बलिये हाय-हाय०

Of all the good things created by the Lord, 'no flower is without its thorn. The only unmixed good is cessation; for the dead are free from all disease and pain.

१५ द्य. मोल नय थविहे यि शमनच वत,
ज़िंदगियि नरकुय रोज़िहे नित,

धन्यवादस सुग्य आसिहे त दयगत,

अ'स्य करहोन ग्रावन त'लिये हाय-हाय०

If the Lord, our father, had not made Death, and if this hell of a life were to continue for ever, Providence would not deserve our thanks we should overwhelm it with complaints.

१६ यी छु ज़गतुक ति अंद-शेहलुन त निर्वान,

शंकरसुंद शीन. धर. शून्य थान,

ज़ीव. बुंदन यि यस. तूर्य पकनाफान,

काल. व्यथ ति का'ल्य गछि भस्म ग'लिये हाय०

Such, too, is the destined end of the world—loss of heat followed by extinction, symbolized by the abode of 'Bliss' in the silence and solitude of eternal snow. The river of Time, which now drives us like drops towards the End, will, in course of time, itself fall into the abyss of non-being (Kashmir folk lore said that the river 'Veth' disappeared below Baramulla in an abyss called Bhasma Galla).

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२६ – रं'ग. चर

26 PRETTY SONG-BIRD

१ बाग.च परिय वन. सुंदरिये,
रंग. चरिये कनय ह्'यतुथम दूर ?
च. कमी शतु.रन म्योन्य कन भ'रिये ? रंग. चरिये०

Fairy of gardens, beauty of woods, pretty bird of gay plumage, why do you keey aloof? What enemy of mine has poisoned your ears against me?

२ दारि प्यठ बोल भोप चोन यिजि. बूज़मय,
धन्यवाद् सूज़मय त मुचरिम नैन,
तामत च.ज़िख, नैन म्या'न्य ज़न खरिये–रंग च.रिये

You sat warbling on my window at) which I was thinking with eyes shut). I heard your song, thanked you mentally, and opened my eyes to see what bird you were Just then you flew away as if my eyes were repugnant to you!

३ कवियत छु ग्व'नुमुत मिजिमरिँदु रम
कम तुहि छुव न कॉ'सि गम छुम ती
राह छुन. तु'हि मनुषव पाप क'रिये ॥०रँग०

Poets have spoken of the shy antelop
but none of you is less shy, and that pains me
It is not your fault; we men are the sinners.

४ निर्दय चीनत वायु मँड़ल ज़ल. थल.,
बल. नय त छल. अ'स्य मारान छिव,
ला'गित ज़ाल वालवाशि छुक व'रिये ॥० रँग

We mercilessly kill you in the air, i
water and on land by cunning, If we ar
not equal to you in strength, we use net
and traps, nooses and lures.

५ ज़िठि सुँद धर्म ओस कां'स्यन ललवुन,
ज़लवुन प्यचय यत रमनाथि नार
य'सि सा'न्य मन कःज खोत. क'र्य दरिये ॥०रँग

It is the duty of seniors to fondle and
cherish the juniors (in evolution). But the
taste for meat (may hell fire consume it)
makes our hearts harder than stone.

६ उडवुन पँछी सहि किथ' पँजर ?
खँजर. सत्य छुस मरनुय जान
मूर्खव पँजरन जालार. ज'रिये ॥० रँग०

aKR

How can a bird born to fly free endure cage? It is better for it to be slain with a knife. But we fools adorn cages with tassels (to make the prisoner happy!)

७ आज़ा'दिया छ. य'ति तति वडि ज़ु'ड सु'ख,
दुख कैद्खानुक क्या गछि. कम
वेढि यु'द् ज़ि आसन स्वनस्ँद्य क'रिये ॥० रँग०

Liberty is the highest happiness here or hereafter. The pain of imprisonment cannot be relieved if supposing, the fetters are made of gold.

८ क्या गव असि पननिस ऋषि धर्मस !
पर मस च्यत डल्य हिस तय होश,
खु'शव'र्य मार्गव वति राव'रिये ॥० रँग०

Alas, what become of our own religion of the *Rishis*, so that by driking foreign wine (i. e. adopting foreign culture) we have lost our wits and senses. We are lost by following the 'left-hand' paths (e.g. Vamachar.)

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२७–गज़ल

27 VERSES

१ ख़ाक़. तॣ़स बाग़. बुस्ताना क'रुन,
आब. क़तरस ख़ास. दुर्दाना करुन ॥०

God made a flower-garden of a heap dust (the earth): He made fair pearls mere drops of water.

२ गुल त बुलबुल ब्रोंठ यस ख़ाकस बन्याय,
त'थय अथा डा'लुन त इन्साना क'रुन ॥०

He gave a kindlier touch to the ea that had so far become roses and *Bull* (i e. vegetable and animal kingdoms), produced Man.

३ शूभवुन बख़्शुन त'मिस दिल तय दिमाग़,
सारिनुय मँज़ रुत क'रुन दाना क'रुन ॥०

He endowed man with balanced h and heart, and so made him the wisest best of all creatures.

४ रज़ बनां'वन हुस्नके जज़बच कमंद,

इश्.क खसवुन इश्क. पेचाना करुन ॥०

He created Love, ever aspiring higher like the flowering creeper, Ishq, and made the attraction of Beauty the rope by which it should climb.

५ लोल मुदरुक अक हुबाबा ओस दिल,

बँद त'थय मँज़ दर्द. तूफ़ाना करुन,

The human heart was a bubble in the ocean of his love; but within this bubble He placed a whole storm of feeling.

६ छांडव य.म्य ताअत क'रित जन्नत त हूर,

मस्जिदा त्रूर'न त दूकाना क'रुन ।

The man who performs religious duties and desires paradise and houris for reward, is like one who built a mosque and then dismantled it and built a shop.

७ सोज़ साज़िच बज़्म नूरा'नी क'रित,

शमअ मु'दबय पान. गु'ल - जाना करुन०

If the candle vanished after lighting u
a concert of music and love, it has died wel

८ फ़ल्सफ़न कर्य ज़्याद, न'व्य न'व्य पेचुखम,

जुल्फ़ि पेचानस कुन्यय शाना करुन०

Where Philosophy tried to comb th
clotted locks (of the Mystery), it only adde
to the complication of turns and twists

९ थामि गव रूज़ित सु दिल यत गाश आव,

चश्मि वीना चश्मि हैराना करुन ०

The enlightened heart is taken aback b
awe, the eye that is made to see is robbe
of expression.

१० फ़ख्र कश्मीरस छुना ? महजूर छु

पैद साहिब - दिल सुखन - दाना क'रुन०

Kashmir may well be proud that she
has given birth to a kind-hearted poet like
Mahjur.

११ य'म्य गज़ल का'शुर बनोव अंगूर्य मस

शूमवुन देवान मैखाना क'रुन ०

Who made the lyrical verse of Kashmir as sweet as grape-wine (of Persia), and his beautiful book of verses a tevern.

१२ मस वुछित क'र जाय ख़ा'ली का'ज़वा'न्य,
मैकशव दु'प 'बारि ईहसाना करुन ०

When the 'Kanji-seller' saw this wine he withdrew; wine-bibbers said, 'It is very good of him to go away!'

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२८ – चौपायि

28 QUATRAINS

१ यत आदर्शस पतव नमव अ'स्य सारी,
यत कुन फीरित थ'कित लमव अ'स्य सा'री
यत कांह वा'तुव न मा'गिसय युस वा'तित
सुय बु'ड दय, त'स्य अँदर समव अ'स्य सा'री

The Ideal before which all of us must bow at last; to which we shall bend our steps after weary wandering; which prevades all but has not been reached by anybody—

that Ideal is the great God in whom shall all meet and be contained.

२ पु'ज़-रुत-सुँदर छि जीव सा'री छारान,
अ'थ्य दीपस कुन छि ज़न त पाँपर्यं लारान,
यत कुन युस पु'क त'मिस त्यूत छु दूर,
त'थ्य आदर्शस छु नाव प्योमुत नाराण ॥०

All souls seek 'Truth-Goodness Beaut all rush like moths towards this lamp. Th Ideal which seems the farther away t nearer one comes to it — that is call Narayana (source and home of Man).

३ दय ज़ोन असी, दिवान केंह निश्बुद्य दम,
सीनस प्यठ ह्यत अलग अलग दीनुक थम,
लंजन कुन नेर.वन्य छि हन हन दूरान,
मूलस कुन यित गछन छु दूयर कम कम ०

Some ignorant men, each of them suppor ing on his breast the standard of differe religion, boast that they alone know Go Those who wander towards the branche are separated more and more from on another; only when they turn towards th Root, they come nearer to one another (an to God).

४ दय ज़ा'नुक या वुछुक यि आसुत छु वनुन,
ज़ानुन केंछा ग'यव तिथुय पान बनुन,
लछ वां'सि ख'सित छु त'त्य तिथुय दूर आकाश,
यम्य वुछ त'म्य थु'द हना ख'सित पान पनुन०

'God has been known or seen, such claims are words that have been spoken illogically. For, to realize something perfectly is to be it. The end of space is still for away after one has travelled in space for a million ages Whoever is said to have seen God has in reality seen only himself raised a little higher.

५ आदर्श पनुन यिमव स्यठा थ'वुमुत पस्त,
तिम ढाय कदम ख'सित गछहन ना बद-मस्त,
पानस निश नेरुनुय छु हत वां'सि सफ़र,
मेरव २ हनोज़, दिल्लो दूर अस्त"

Those whose ideal is very low may well exult when they have risen a few steps. It requires a hundred lives to rise above the ego. Hence the proverb, 'Go on, go on, Delhi is yet very far away.'

६ मरनुक ति इलाज यस हकीमस आसान,
आसान आ'सित ति वुछ न करनुन इहसान,

छिस तोति वनान शास्तर 'दीनद्याल,
'रहमानि रहीम तस छु मानन कुरआन०

It is easy for God's perfect wisdo
remedy even death; even so we have
seen Him exercise such mercy. And ye
Hindu *Shastras* call Him 'merciful to
helpless' and the Quran declares Him t
clement and merciful'!

७ इहसान कुलस प्यठ छि अ'नी अ'स्य ति वुछ
पन पोंष ह'रिन छु कुल तवय दू'र रोज़ान,
ब्यां'लिस छु रछान कुल तवय ब्यालिस मंज़,
जुज़वन छु यिथय पा'ठय कुलस प्यठ इहसान

Blind as we are, we too can see
mercy on the whole; He allows leaves
flowers to fall (in due season), for this
the tree to remain strong. To protect
tree itself (against destruction) He puts
the seed and takes good care of the l
Thus even the parts (e.g. leaves ete.)
the mercy shown to the whole (tree),
they can appear again in due season.)

——:-o-:——

२९ – ग़ज़ल

29 VERSES (on Idealism)

१ दिलदार ज़ा'नुम मायि हु'त, अमि पानव'ज यारान कु'र,
रहमन तसंद्य बख्शिश ख़ता, अ'श्य मुक्त मे नज़रान. कु'र ।

२ द'पुनम-च. कर म्या'ज़ चाकरी, में इज़्ज़तुक शुकरान कु'र,
द'पुनम-च. छा ह्यन्य नाज़ म्योन्य, तामत मि ज़ुव बैआन क'र

३ त'म्य डोलुनम शानन अथा, मसतस मे तहंदिस शान क'र,
नाज़ो नियाज़ुक साज़-बाज़ अद पानव'न्य क्या २ क'र ।

1—3 I found the Beloved gracious, and we became lovers His mercy forgave my faults, and I presented pearls of my tears (of repentence) He wished me to be his devoted servant, and I thanked him for the honour. He said, 'You have to purchase (i e. put up with) my wantonness,' and I at once offered my life as earnest money. Then he stroked my back, and I began to comb his hair (i.e. attempted to solve the mystery about him). Then we did all that suited wantonness on his part and submisson on mine.

४ मस ख्वा'ऱ्य वुछिमस चशमि मस्त त'त्य मे पज़ुन मैखान. कु'र
त'म्य हौसलस म्यानिस वुछित मस चावनुक पैमान. कु'र,

I found my tavern in his eyes which were like cups of wine. He made a wine-measure suiting my capacity.

५ इल्मन द'पुम-ख्वाबा वुछुत, इल्मुक मि कैंह पर्वा न कु'र,
ख्वा.बय छु य'च बिहतर मि वु'न, य'म्य पादशा मस्तान कु'र

६ शाइर, मुसव्विर बुत-तराश, अ'म्य ख्वाब.नय क्या र न कु'र
कुहकन त मज़्नू अ'म्य बनोव अ'म्य शमअ तय पर्वान. कु'र

5—6 Science said I had been dreaming, but I did not care; I thought such dreaming was better than waking (realism), for the former makes at idealist feel like a King; it makes poets, painters, sculptors, all other artists; it makes lovers like Farhad and Majnun; it lends a charm to candles and moths.

———

३० – गज़ल

30 I WONDER

१ सानि दादिच चारसाज़स तस खबर आस्या सना ?
ऊर्य यिम अपिमत्य तिमन आहन असर आस्या सना ।

२ स्येज़ नज़र तस यारसंदे रहमत.च सुथ वाति योर,
तालिअस ज़ांह का'ल सा'निस त्युथ स्यज़र आस्या सना ।

1—2 I wonder if he who can remedy our ills knows how ill we are; weather our suppressed sighs have, after after all, some effect; and whether your stars will ever be so auspicious that his merciful looks will fall straiget on us.

३ आसियन प्यठ आवि य.मि किन्य गाह रहमुक आफताब,
अब्र रचा कानूनकिस अब्रस वछ.र आस्या सना ?

४ यत अन्दर प्यथ न'न्य गछ.न सान्यन गुनाहन हंद्य पहाड,
उफवकिस सुद्रस अमा त्यूतुय सजर आस्या सना ?

3—4 Whether there may be an opening somewhere in the clouds of Law (retribution) that a ray from the sun of mercy

may fall on sinners, and whether th ocean of his forgiveness is not dee enough to submerge the hills of our sin

५ गुलशनस कुन अज़ म. भासान गैरमा'मूली कशिश

गुल-क़बा दिलजो गुलन मंज़ जल्वगर आस्या सना

5— Today I feel an un usual attraction towards gardens, I wonder if the flowe dressed seeker of Hearts may be seen toda in the flowers.

६ सुब्रहकिस वावस द'पुम क्या अनत खुश्बोया ततिच

तथ गुलिस्तानस अन्दर वावस गुज़र आस्यां सना ?

6. I said to the morning breeze, "Wor you please bring me a little fragran from that garden" ? But I doubt if t breeze finds admission there * *

७ काफिरन हुंदिस भतस वेछ्राह ह्यूठम मूमिना,

तस बिचा'रिस दौज़खुच सख़्ती बतर आस्या सना

८ युस निशांतस मंज़ वुछान महफ़िल अमीरन हुंज़ मज़

तस तसव्वर जन्नतुक अमि निश. ज़बर आस्या सन

Frivolities.

7—8 Can hell be worse to a pious Muslim who has to beg cooked food from 'infidels' ? Can a coolie who sees a party of rich men feasting at Nishat Bagh form a better picture of paradise ?

९ फाक़. कश नेकन दि्वान ईसा बिहिशतस प्यठ बरात,
खास. जाया आ'सि तिम सोचान, मगर आस्या सना ?

9. Christ promises heaven to the hungry pious They think it must be a fine place, but doubt if it exists.

१० हून्य ह'स.ना'विथ दपान युस का'शियन तुहय म्या'न्य तीर,
तस पु्हु'ल युस मानि तस हयू फित्नगर आस्या सना ?

10. A strange shepherd he who lets hounds loose on harmless sheep, the Kashmiris, and then suavely calls them his flock ! And he (you-er-know) who acknowledges him a shepherd must be matchless in mischief.

—o—

गाल हेन हेन त कालुन प्राव्य [illegible]
जाल मर मरकुय सोरुम [illegible] प्राव
वरणाश्रम क्रत तांसन्यास [illegible]राव
बोध पनुनुय छु सूर सोहम तलौलो

Give up all have have and fear not death. Cast love of life and dread of death away, and worry not

वर्ण

Forget the rules of Caste (वरुण and Stages of life (आश्रम) and even Sanyas Ashram (सन्यास) know that your own good is that that you know ~~you~~ THE SELF (बोध पनुनुय) and that you are He (सुहम)

समरण

by Madan